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Sir Walter Parker
Baronet of Ratton.



XBP/Vol. 6



MEMOIRS
OF
LITERATURE.
VOL. VI



THE HISTORY OF THE

ROMANS

TO

THE PRESENT

OF THE

REPUBLIC OF THE UNITED STATES

MEMOIRS OF LITERATURE:

CONTAINING

A large ACCOUNT of many
Valuable BOOKS,

LETTERS and DISSERTATIONS
Upon several Subjects,

Miscellaneous OBSERVATIONS, &c.

VOL. VI.

The SECOND EDITION *Revised*
and Corrected.

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Sold by R. KNAPLOCK, at the *Bishop's Head* in
St. Paul's Church-yard; and P. VAILLANT,
in the *Strand*. MDCCLXXII.

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the 1990s, the number of people in the United States who are 65 years of age or older has increased by 50% (U.S. Census Bureau, 1997). The number of people aged 65 and older is projected to increase to 20% of the total population by the year 2020 (U.S. Census Bureau, 1997). The increase in the number of people aged 65 and older is expected to be even more dramatic in other countries. For example, the number of people aged 65 and older in Japan is projected to increase from 15% of the total population in 1990 to 25% of the total population by the year 2020 (U.S. Census Bureau, 1997). The increase in the number of people aged 65 and older is expected to be even more dramatic in other countries. For example, the number of people aged 65 and older in Japan is projected to increase from 15% of the total population in 1990 to 25% of the total population by the year 2020 (U.S. Census Bureau, 1997).



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ME-



MEMOIRS OF LITERATURE.

ARTICLE I.

DELLA SCIENZA chiamata **CAVALLERESCA**
Libri tre. Alla Santità di Nostro Sig-
nore Papa **CLEMENTE UNDECIMO**.
In Roma, presso **Francesco Gonzaga**. 1710.

That is,

A TREATISE *concerning the Point of Ho-
nour, and Duelling, dedicated to His Ho-
lineſs Pope CLEMENT XI.* (By the
Marquis **SCIPIO MAFFEI**.) Rome.
1710. in 4to. pagg. 505.

*The following Article is taken from the Journal of
Venice.*



HIS * Book must needs raise the Curio-
sity of the Readers, since it will appear
wholly New and Original. Such an Ex-
cellent Treatise could not but meet with
a good Reception : And indeed it has been
received with a general Applause ; and one of the

† I have contracted this Article in some places.

most Learned Men in *Italy* has writ to one of the Authors of this Journal, that he looks upon it as the finest Work that ever he read in our Language. Whoever pretends to judge of this Book, without reading it carefully, and understanding the true Design of the Author, will be apt to form a wrong Judgment of it; and 'tis not improbable that many will do so. The Style is so correct, that the Author has obtained the Approbation of the Academy *della Crusca*, and the Permission of calling himself an *Academician*, tho' he has not done it; perhaps because he has not put his Name to the Title of the Book. Besides the purity of the Style, this Work is written with great Elegance, and one may see in it the Genius of the best Ancient Writers, who are now so much neglected, to the great Prejudice of our Language. The Author of this Book is the Marquis *Scipio Maffei*, of *Verona*, Brother of the Marquis of the same Name, who has been so often mentioed during this War, First as *Marschal de Camp*, and then as *Lieutenant General of Bavaria*. It might seem somewhat strange, that the Author being an *Italian*, and a Gentleman, should undertake to write against a Custom which is peculiar to the *Italians*, and to Gentlemen; but he answers this Objection with the Words of his Countryman Cardinal *Norris*, who being a *Veronese* and an *Augustin* Monk, took upon himself in his *Epistola Consularis* to mend some Mistakes in the *Fasti Romani* of the Learned *Panvinus*, who was also a *Veronese* and an *Augustin*; *Nos nostra corrigimus*, said he, lest a Foreigner should do it for us; it being more glorious that Things should be mended and perfected by a Person of the same Order, and of the same Nation. The Author observes in the Epistle Dedicatory, that the Study of Morals is not sufficiently cultivated; because the Terms of that Science being less obscure than those of other Sciences, and generally used in common Conversation, every body fancies there is no need of taking great Pains to understand Moral Doctrines.

I. The Author feigns that he happened to be with Three Learned Gentlemen, who being desired by a young

young Man to teach him the Science of the Point of Honour, instead of complying with his Request, undertook to demonstrate to him, that this Science, falsely so called, was only a heap of pernicious Errors. The young Man being amazed to hear such a Proposition; the First Gentleman takes Occasion from thence to resolve several Difficulties, and to shew the Unreasonableness of Prejudices. Afterwards having observed, that this Science is generally thought to be grounded upon Reason, Authority, and Usefulness; he engages to prove the contrary in three Conversations. The Method of this Work is the more admirable, because among all the Authors who have writ upon the same Subject, none have done it with any Order.

It is commonly said that the Reputation of one's Honour is the Subject of the Science treated of in this Work, as the Cure of the Human Body is the Subject of Physick. From whence it appears, that the common Maxims of Honour ought to be examined before every thing else. The first Maxim is this, That *Honour is the greatest of all Human Goods*, and consequently to be preferred to Life, and to one's Prince, and Country. It being necessary to know, in order to judge of this Maxim, what is meant by the Word *Honour*; the Author wonders the Notion of it should not be settled yet, and that there should be different Opinions about it. But because most of them may be reduced to one of these Two, either that Honour consists in the good Opinion of others, or in the external Signs of it, the Author shews that this Maxim is false in both Senses; that Virtue is the only supreme Good; and that whoever makes Reputation the End of his Actions, is acted by Vanity, and not by a Principle of Virtue. He answers some Difficulties that might arise from the ambiguous or contradictory Expressions of Writers, and from a certain Idea of intrinick Honour, which some Men form to themselves, and which (say they) ought to be more valued than any thing else. He shews that an intrinick Honour can only signify a good Conscience and Virtue; that the Science in question does not run upon this Honour, but upon that which, according to the Principles of that Science,

is lost by receiving an Affront, and repaired by a Satisfaction, and is consequently an Extrinsic Honour, as depending upon others. And because 'tis an unusual thing, in order to enhance the Value of Honour, to say that it is a Sign of Virtue, and derived from it; the Author observes, that this is not sufficient, since the Shadow is a Sign of the Body, and derives from it. As for what concerns External Honour and Respect, they are paid to Quality rather than to Virtue; and as for Reputation, it is not a certain, but a fallacious Sign of Virtue and Vice.

We are told great Things of a particular Honour, which consists in discharging a Duty of Justice and Courage. But besides that this is a deceitful Pretence, since the Doctrine of the Point of Honour tends to justify vile and unjust Actions; and besides, that it is false that a Gentleman contracts an Infamy by not performing this pretended Duty, since we see that no one is accounted infamous for falling in Love with another Man's Wife, for raising an unjust Law-suit, or for expressing a great Fear in any Danger; I say, besides all this, the Author shews the Falsity of asserting, that a particular Duty of practising one Virtue rather than another proceeds from Birth, since it proceeds only from the Profession and State of Life which a Man pitches upon. From whence it appears that this pretended Honour, different from the common, has no Existence but in the Imagination of Writers.

The Author examines the other Maxims concerning the Point of Honour, and begins with this, *viz.* That *a Man loses his Honour, which of all things is the most valuable; by injurious Words and Affronts.* The Falsity of that Maxim appears from this Consideration, that no reasonable Man has an ill Opinion of those who suffer any Harm, but rather of those who do it. As for what concerns External Honour, it consists in the Respect and good Opinion of the Citizens, and cannot be lost by the Offence of any Man. In order to prove the Maxim just now mentioned, it is said that an Injury is a Reflection upon the injured Person, and shews that he is guilty of some Vice and Imperfection. But this is a false Assertion; for those who
give

give injurious Words, are either unjust, or passionate Men; and therefore Offences of that Kind are generally unreasonable: Nay, it frequently falls out, that Virtue itself raises Envy, and occasions Hatred and injurious Words.

In the next Place, the Author shews the Falsity of another Maxim, viz. that *a Man recovers his Honour by revenging himself*: For, says he, though I resent a hard Word, it will not be inferred from thence that I have committed no Fault; and therefore this great Principle is altogether false, viz. that *Honour obliges every Body to revenge an Injury*: This is no virtuous Action; and such a Doctrine seems to have been invented to promote Vice and Error. Our Author discovers the Weakness of the Arguments alledged to prove that Doctrine, and shews particularly that Resentment is an Effect of Anger, and not of Courage. He adds, that to pretend to revenge one's self, without having recourse to the Magistrate, is altogether contrary to the Principle laid down before, viz. that Gentlemen are under a special Obligation of observing Justice, and that their Honour consists in that Duty; for if it be so, says the Author, *they must lie under a particular Obligation of observing the Laws, which is the first Rule of Justice; and they must not usurp the Authority of the Magistrate, which is the first Ordinance of the Laws*.

Our Author proceeds to shew, that no Man is obliged to deny injurious Words by giving the Lye. He adds, that this is not sufficient to persuade others that a Man is innocent, because the Belief or Disbelief of an Imputation does not depend from his Denial, but from his Reputation, and the Tenor of his Life. The Author lays open the Absurdity of this Doctrine, and observes that the Custom of giving the Lye was occasioned by a false Conceit that abusive Words have the Power to make one lose his Reputation; whereas they only prove the Passion of a Man; and therefore such a Denial is a needless and chimerical Remedy. As for what concerns Duelling, the Author shews the Absurdity of it; first, because the Reputation of a Citizen consists in his being accounted a Man of Pro-

bity, and not a Man of Courage; secondly, because no one can be blamed for not doing a thing forbidden by Divine and Humane Laws; thirdly, because fighting does not so much depend upon Courage, as upon the Disposition of the Body, and Skill in Fencing.

The Author proceeds to treat of Satisfaction, and denies that it has the Power of restoring the Reputation of a Man; for if he has an ill Name, whatever Satisfaction he may receive, such Compliments will not give a better Opinion of him, the more because they are not voluntary, but forced. From whence it appears, that there is no Necessity of requiring Satisfaction. However, the Author does not condemn the Use of Satisfaction: He thinks it highly reasonable that the Grief of the Person offended should be sofred by such Means: He only maintains, that if a Man can overcome his Grief, without requiring any Satisfaction, he cannot lose his Reputation by it.

After several other Observations, the Author undertakes to prove in the Second Book, that what we call the Point of Honour, was altogether unknown to the Ancients, and is only an Invention of the latter Ages.

II. Quarrels have always been decided by reasonable or violent Means. The Politest and the most illustrious Nations had recourse to the former, and barbarous Nations made use of the latter. To begin with publick Quarrels: Though they were decided by War, yet the *Greeks* and the *Romans* made War upon reasonable Grounds, and carried it on according to the Laws of Justice; whereas the *Barbarians* did not scruple to declare, as we read in *Livy*, that *their Reason was in their Arms*. The same Difference appeared in private Quarrels: The *Greeks* and the *Romans* made Laws, and appointed Judges to determine them; but among the *Northern Nations*, all Differences were decided by a single Combat. The Author shews from the Authority of *Saxo Grammaticus*, *Albert Krantz*, and *Meursius*, that *Scandinavia* is the first Country where such a thing was practised. The same Custom prevailed in other Countries; for *Paterculus* relates,

relates, that the *Germani* were amazed to see those Differences determined by Judges among the *Romans*, which they used to decide with their Swords. At last, this Custom was brought into *Italy* by Foreign Nations during the Declension of the *Roman* Empire. However, it does not seem to have prevailed there under the Dominion of the *Goths*, since we find a Letter in *Cassiodorus*, wherein *Theodorick* exhorts the *Goths* of *Pannonia* to lay aside Duelling, to have recourse to the Judges, and to put an End to their Quarrels with the Tongue, and not with their Hands. Duelling grew very common in *Italy* in the Time of the *Lombards*: The Author ascribes the Beginning of that Custom to the barbarous Laws made in that Country in the Seventh Century. King *Rotharius* and his Successors, among other Follies contained in their Constitutions, frequently ordered the Use of a single Combat; and after them the *French* and the *Germans* in their Decrees, (which being collected together from the Body of the *Lombardick* Laws) commanded, that most Quarrels and Differences should be decided by a Duel. One may find in those Laws the Seeds of the Modern Opinion concerning the Point of Honour. Nobody had hitherto enquired into the true Origin of those Things: 'Tis true the Learned *Ducange* has writ a Dissertation concerning private Wars; but he only discourses of what happened in the latter Times by Virtue of those Wars. Our Author tracing the thing back to its first Origin, observes, that the Royal Authority being anciently very much limited among the Nations of *Germania*, and there being no Towns in their Country, the Lands were governed by particular Lords. Hence it is, that when any Quarrel arose among them, for Want of an Universal Authority, or a common Magistrate, they undertook to right themselves by engaging in private Wars: This Sort of War was call'd in their Language *Faida*, which signifies *Enmity*. The Author shews, not only from the *Lombardick* Laws, but also from those of other Ultramountain Nations collected by *Lindebrogius*, how those Wars were carried on.

He describes, in the next place, the Progress of the Science of the Point of Honour. When the *Pandects* were found in the Twelfth Century, the Study of the Law was revived; and some undertook to illustrate the *Lombardick* Laws. The Emperor *Frederick II.* having published his *Sicilian Constitutions*, it was declared that the *Lombardick* Law should be preferred to the *Roman* in *Sicily*; Besides, other Decrees were made there concerning Duelling, and among others, that the Person challenged should have the Choice of Arms, and not the Challenger, as it was practised before. Here the Author shews, how Duelling prevailed more and more in those Ages, and how Enmities increased daily. Those Enmities were also frequent among the ultramountain Nations: It was a constant Custom among them for all the Relations of a Man to take part in his Quarrel; and the Reconciliation was made with great Solemnity, and upon hard Conditions. At last the Laws of Sovereign Princes put an End to those Enmities; but in *Italy*, where there was no Emperor nor King, those Enmities encreased continually; and the Author shews, that the Famous Factions of the *Guelfes* and *Gibelines* were more grounded upon private Enmities, than upon a Quarrel between the Church and the Empire.

Our Author mentions several other things, which in those times did very much contribute to the present Notions concerning the Point of Honour; One of those things was the Order of Knighthood. The Author discovers the true Origen of that Order, which proceeded from an Ancient Custom among the *Northern* Nations of giving Arms to young People in a solemn Manner. In the latter Ages it was accounted a more glorious Thing to make War on Horseback than on Foot; and therefore they began to give Spurs and other Military Ensigns, which they call'd, To give the Order of Knighthood. This was a common thing among the Nobility; and being nothing else but a solemn enrolling, the Person thus listed was consequently obliged to shew himself a brave Man. Among the Rules prescribed to him, one was, that he should fight a Duel upon any Occasion; but what is most observable is, that

that he was ordered not to bear any Offence. The Author mentions some other Causes of the Point of Honour, and reckons among them the Romances, that were so much read and esteemed in the XVth Century.

The Science of the Point of Honour was very much promoted by the barbarous Civilians of those Times. One may see in those Authors, especially in *Bartolus*, *Baldus*, *Dinus*, and *Cinus*, the first Seeds of the Questions relating to Duels, giving the Lye, and Reconciliations. That Science was brought into a Form by those who began to write upon this Subject. A prodigious Number of Questions and Subtilties, mentioned by the Author, were invented by them. He infers from what has been said, that it is a great Mistake to fancy that such Customs did always prevail in the World, since the Science of the Point of Honour was formed in the two last Centuries, and since the Customs, which occasioned it, were brought into *Italy* by barbarous Nations after the Declension of the Empire. The Authority of the Ancients cannot be alledged in Favour of the Point of Honour. The *Greeks* and the *Romans* could not speak of things, that were unknown to them. But because every Body does not believe it, the Author undertakes to give an Account of the Customs and Opinions of the Ancients concerning this Subject.

In the first place, he observes that Duelling was not in use among them. Which appears, 1. From the Amazement of the *Greeks* and *Romans*, when they saw such a Custom among the *Barbarians*; 2. From its not being forbidden by the *Roman* Laws; 3. From this Observation, that whenever the Ancients had a Mind to shew their Courage and Valour, they only did it in fighting the Enemies of the State. They had no Notion neither of what we call giving the Lye, as one may see from many private Quarrels mentioned by the Ancient Writers, and from the Want of a Word in the *Greek* and *Latin* Languages to express such a thing. There was no Court of Honour among the *Greeks* and *Romans*, no Cartel, nor any other thing of that Nature. Injurious Words were not unknown among them, but they slighted small Injuries, and it was looked up-
on

as as a mean thing to take Notice of them. As for great Injuries, the Ancients were taught that it was a lesser Evil to suffer them than to do them. No one lost his Reputation by being abused; and the Note of Infamy fell upon the Person who abused another Man. All these things are proved by plain Authorities, and confirmed by excellent Arguments.

Those who have writ concerning the Point of Honour, have asserted, that Revenge was taught by the Ancient Moral Philosophers; The Author shews the Falsity of that Assertion. *Socrates* and *Plato* maintain, that no Body ought to revenge himself; *Epictetus* teaches, that it is the Duty of a Wise Man to bear all manner of Injuries; The Stoicks will not have him to be so much as moved with them; And *Aristotle* affirms, that Equity and Magnanimity require from us that we should forgive them. The Author does not believe that the Ancients were generally endowed with so much Virtue, as to forgive all Sorts of Injuries: He only maintains that those who revenged themselves, did not do it out of a Principle of Honour, but through a violent Transport of Anger. He adds, that those Illustrious Citizens, either Military Men, or others, who did not resent injurious Words, were not contemned upon that Account; and that every body was at liberty to behave himself, as he thought fit, on such an Occasion. He observes, that the Ancient Philosophers discourse of two Sorts of *Fortitude* or Courage, that have no Affinity with the Modern Notion of that Virtue. Some placed Fortitude in encountring and suffering all Sorts of Evils, out of a Principle of Honesty; and the bearing of injurious Words, was assigned by them as the noblest Instance of Fortitude; A Medal of *Trajanus Decius* plainly shews that this was the general Opinion of the Ancients. Other Philosophers understood Military Valour by the Word *Fortitude*; and therefore whatever concerns private Offences has nothing to do with that Notion. Lastly, the Author proves that the Ancients, far from being ashamed of having Recourse to the Magistrate, in order to complain of an Injury, had no other Way of revenging them.

themselves, whether they were Noble, or Ignoble, Soldiers, or Citizens.

Our Author proceeds to treat of the Enmities of the Ancients. He quotes a great many Passages upon this Head, to which we refer the Reader. We shall only observe, that an Enmity was not then attended with any Fear of being wounded or killed; An Enemy was only forbidden to enter into the House of the other, Whereupon the Author observes, that *Calpurnius* in his *Lexicon Juridicum*, and other Learned Men, wrongly affirm, that the Enmities just now mentioned were called *Capital Enmities*. Such a Name was only given to those Enmities, when a Man was accused of and prosecuted for a *Capital Crime*. There were sometimes many Violencies and Murders committed among the *Romans*; but the Author observes, that they were not occasioned by any Punctilio of Honour, or by Reason of any private Offence, but because the Government happened to be in great Confusion. The *Roman Nobility* never pretended to have a Right to revenge themselves for an Injury. They never used to conspire against a Man's Life upon such an Account; nor did their Friends and Relations side with them in any Quarrel.

The Author having treated of the Enmities of the Ancients, proceeds to their private Reconciliations, and observes that Satisfaction, were also used among them. Whoever had accepted a Satisfaction, was no longer allowed to prosecute a Man. In the greatest Offences the Person who gave Satisfaction, did generally swear, either that he had not committed the Offence, or that he repented of it, or that he acknowledged that the Person offended did not deserve such an Injury. One may see in some Passages of the Ancients, especially out of *Plautus* and *Terence*, the set Forms of Satisfaction and Reconciliation. This was the Custom of the *Romans*: As for the *Greeks*, they used to make Satisfaction in Money. 'Tis now generally believed, that Satisfaction repairs a Man's Honour, and consequently that it is necessary; but in those Times it was only looked upon as a thing, which lessened the Grief of the Person offended; and therefore it was an indifferent thing,

thing, whether a Man required it or not. Though the Ancients had the Use of Satisfaction, there were no Books written upon that Subject, and they had no Notion of all those Questions and Subtilties, which render now a Reconciliation so difficult. The Author confirms his Learned Enquiries by many Reflections upon the *Iliad* of *Homer*, and concludes that our Point of Honour was altogether unknown to the Ancients, and that their Notions about Honour were quite different from ours. Which being so, it follows, that this Science is only built upon those *Italian* Authors who have writ upon it. The Readers will find here a large Account of those Writers.

The common Notions about the Point of Honour have been grounded upon the Authority of the Ancients, for Want of understanding the true Signification of some Words, and because they were explained not according to the Sense which they had formerly, but according to our Customs. Thus it was infer'd from the Word *Duellum*, that Duelling was known to the Ancients; but that Word signified only War; and the Word *Bellum* was derived from it, as *bonum* from *duonum*. This Mistake occasioned the quoting of the *Roman* Laws: The Civilians having found the Word *Perduellio* in the *Institutes*, which comes from *Duellum*, concluded from thence that Duelling was a Practice of the *Romans*; and upon this ground they began to look for other Laws in order to confirm their Opinion. Besides the ancient Gladiators and Wrestlers were looked upon as so many Duelists; and the single Combats of those ancient Times were accounted Duels, without considering that those Combats were only appointed between two Persons of different Armies to put an End to the War. The Civilians did also believe, without any Reason, that the Ancients used to give the Lye. The Author confutes all those Falsities; and then shews, that the present Notion of Revenge was wrongly ascribed to the Ancient Moralists.

A Passage of *Aristotle* has been quoted for this Opinion; but our Author proves that *Aristotle*, taught a quite different Doctrine. The Revenge mentioned by him was only the Prosecution of a Man before the Judges;

Judges: That Word was generally used in this Sense, and instead of saying, *Should I have revenged my self?* *Socrates* says, *Should I have prosecuted him?* *Aristotle*, in his *Rhetorick*, reckons among those Things that are honest, to revenge one self rather than to be reconciled; which has occasioned another Mistake concerning the Doctrine of that Philosopher. But, says the Author, the Rules of Morality ought not to be looked for in a Book, which treats of the Rhetorical Art. Besides, he observes that in this Passage *Aristotle* means no other Revenge, but that which was grounded upon the Laws, and consequently more honest than a private Reconciliation, since the *Greeks* were forbidden by the Laws to make such a Reconciliation after an Injury, and 'tis better to obey the Laws than to break them. A Passage of *Demosthenes* shews the Reason of that Law, viz. that the Publick being offended by an Injury done to a Member of the Society, that Member ought not to seek his own Satisfaction, without minding that of the Society; that therefore the Person who has done the Injury, ought to be prosecuted and punished for it. Afterwards the Author explains some *Latin* Passages alledged in Favour of the common Notion of Revenge, and shews, that the Revenge mentioned by *Cicero* was no other than what he himself practised, and such as may be seen in his *Philippicks*. He quotes a Passage of *Tacitus*, wherein *Germanicus* being a dying, desires his Friends to revenge him, whereby he only meant that they should accuse and prosecute *Piso*.

Many believe, that the Ancient Philosophers approved our modern Revenge, because they have been told, that the Doctrine of those Philosophers, relating to this Head, is different from that of the Christian Religion. The Author observes, that this Difference consists only in this; viz. That some of those Philosophers approved that a Man should be prosecuted out of Hatred, and a revengeful Mind; whereas Religion teaches us, that it ought to be done only out of a Principle of Justice, and for the Publick Good. Nay, the most Excellent Philosophers taught, that a Man should bear patiently all manner of Injuries: And if their Doctrine was nevertheless inferior in this Point to

to that of Christianity, it was not for want of Condemning all Revenge, but because the Christian Religion will have us, besides, to love our Enemies.

The Author proceeds to shew, how the different Significations of the Word *Honour*, and a wrong Sense put upon it; have occasion'd the Quoting of many Ancient Authorities upon this Head, without any Reason. The same Word does not always signify the same Thing, in the Writers of different Ages, and different Nations. By the Word *Honour*, the Ancients understood great Dignities; either Civil or Military; Statues erected by the Publick, and Universal Applauses on Account of a Noble Action. This Sort of Honour has no manner of Affinity with our modern Notions. *Aristotle* discoursing of that Honour, calls it the greatest of all Goods; meaning only External Goods, which he places in the lowest Class. Wise Men among the Ancients had no Esteem for that Honour, in comparison of Virtue. Nor can their just Esteem for a good Reputation, be alledg'd in Favour of the common Notion of Reputation among our Nobility; for the Ancients understood by it a general Opinion of Virtue and Probity; whereas now it is taken in quite another Sense. The Author further observes, that among so many Writers, who have defined Honour, none have given us a Definition of true Honour. Lastly, He alleges several other Reasons, why our Point of Honour has been wrongly ascribed to the Ancients; and this Part of his Work is attended with great Learning.

The remaining Part of this Extract is to be seen in Article V,

ARTICLE

ARTICLE II.

THE NATURAL HISTORY of Northamptonshire; with some Account of the Antiquities. To which is annexed a Transcript of Doomsday-Book, so far as it relates to that County. By JOHN MORTON, M. A. Rector of Oxendon in the same County, and Fellow of the Royal Society: Formerly of Emmanuel-College in Cambridge. London. Printed for R. Knaplock at the Bishop's-Head, and R. Wilkin at the King's-Head, in St. Paul's Churchyard. MDCCXII. In Folio, pagg. 551. and 46.

The following Extract has been sent to the Author of these Memoirs.

THE Author begins this Work with a general Description of the County; wherein he gives an Account of its Bounds, Situation, Figure, Extent, and Latitude. He acquaints us with the Sources, Ducts and Outlets of all the Rivers and principal Rivulets. He makes this remarkable Observation; That her Supplies of Water are all from within her self; that she imparts to many Counties, and receives Water from none; many Brooks and Rivers running out of that County into others, and none out of others into that. He further observes, That the Rivers of *Northamptonshire* are so equally and duly rang'd and distributed, as if they ran in Channels, contrived and cut by Art and Labour, to convey a competent Share of Water to every Part.

The Natural Division of the Province, is into these Four Parcels: The Fen, Heath, Wood-Land and Tillage-Land, with which he joins the Pasturage. In the

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the Description of which Four Districts, he gives us a Compendious View of what he afterwards treats of more at large. Having made some General Remarks upon the Fertility of the Soil, he proceeds to the Account of the Principal Commodities. He closes this General Account, with a brief Description of the Principal Towns of *Northamptonshire*.

The Natural History of the County consists of Ten Chapters, dispos'd in a fit and agreeable Method.

Chap. I. Of the Earths.

Under this Head, the Author speaks of the several Kinds of Terrestrial Matter, that are naturally form'd into *Strata*, or Layers, and of a laxer Consistence than Stone. He divides it into Two Parts.

The First Part concerns the Earth of the outmost *Stratum*, the Soil, or Vegetable Earth. He first considers this Earth as it is in it self, without any foreign Admixture of Clay, Sand, or the like. Having given a particular Description of it alone and unmix'd, he goes on to shew, that tho' the Parts of it seem to be all alike, it consists in reality of Particles of different Ranks or Kinds: That the Soil in different Places is different, according to the Kinds of Vegetable Matter it contains, and the Stock or Quantity of each: And that by this means it becomes peculiarly fitted for the Production of this or that particular Set of Vegetables. This he proves by several Instances.

He next considers the Varieties of the Soil with respect to the Admixtures it has of Steril Matter, Clay, Sand, &c. having observ'd that what is usually call'd the Soil, is really no where pure and unmix'd. This Intermixture of Steril and Vegetable Earth, he is of Opinion, was originally made; that is, at the Time of the Formation of the *Strata* of the present Earth; being led thereto by considering the Universality of that Admixture, and what is advanc'd on this Subject, in Dr. *Woodward's Natural History of the Earth*.

In

In §. 21, *Gen.* he gives a particular Account of the several Sorts of Soil: As such Accounts will be of Use, not only in Husbandry, and in several Philosophical Disquisitions; but may give Light into the Nature and Temper of the Plants and Animals, that best agree with each particular Kind of Soil.

The different Sorts of Soils, as they are distinguish'd by the Countrymen there, are, *Mpory-Land*, *Hem-Mould*, *Wood-Land*, *Chisely-Land*, *Red-Land*, and *Kealy or Greaschy Land*. He makes use of these Terms, as we have no fitter; and as these do set forth the Generical, and Chief Distinctions of their Soils. Having given an exact Description of them with respect to their Colour, Consistence, and the Matter that constitutes them; he proceeds to some further Observations on the Nature of each; more particularly with respect of the Steril or Mineral Matter they contain: Of the Effects of Rain, the Sun's Heat, and other-like External Agents upon each; and of the Vegetable Productions they best agree with.

Under the First Head, he takes notice of the *Sea-shells* that are found intermix'd with the Soil in many places. Under the Second, of the different Degrees of Heat in the different Sorts of Soil. He observes, that the Sandy Soil is usually as warm in *March*, as the Clayey Soil is in *April*: And so on in like manner in *May*, and the Summer Months; or however in every Month it has a Warmth superior to that of the Clay-Land. This he infers from the more early Appearance of the same Sort of Vegetables in one, than in the other. Which Difference in the Heat, he shews is owing to the subterranean Heat passing more readily and copiously into the Sandy Land, than it does into the Clay Land. Under the Third Head, he shews how it comes to pass, that some Sorts of Plants are peculiar to the Sandy Soil, and others to the Stony; and why not one of these is to be found growing naturally in the Clayey.

In the Second Part of this First Chapter, he treats of the Earths of the lower *Strata*: And first of *Marl*; shewing, that tho' this useful Earth is not now, yet

it has formerly been digg'd up in several Parts of the County. He mentions those Places; and excites the Inhabitants to the making further Searches.

The next Earth he describes, is a very white Earth, which he takes to be the *Steinomarga* of *Agricola*; only *that* was found in the Fissures of Stone, *this* is not. He makes several Experiments upon this Earth; and points forth some of the Uses of it.

Next to the Earths that are, or may be serviceable as to Rural Uses, he considers those of Mechanick Uses; in the first place, the several Varieties of Loam. Next after these, he gives an Account of a Stony Earth, that's usually put to several the same Uses as is the common Loam, and particularly of that Sort of this Earth with a great many Sea Shells in it, there call'd Penny-Earth, and also Alum-Earth, which is found in great Plenty in many Places. He shows in what manner the *Strata* of it are dispos'd in the Earth; as he does for the rest of the Earths of the lower *Strata*.

His next Step is to the Clays: Under which Head, he describes all the Brick-Clays, Pipe-Clays, and Potters-Earths.

In §. 36, &c. he speaks of the Earths that are of Use in Colouing and Painting; of which he has met with several Sorts, scarce at all known before in that County. In §. 41. of those that are medicinally serviceable. He closes this Section with an Account of the Earths observably containing Salt, Talc, and other Mineral Matter, in single Corpuscles or Grains.

After the *Earths* of the lower *Strata*, he treats of the Sands and Gravels. He describes the various Kinds of Sand, with respect both to their Colour, the Bigness of their Gritt, and the Uses they are put to; which he observes are variable, according to the Bulk of their Gritt. He gives the like Account of the Gravels; having first taken notice of Four Sorts of Gravels less properly so called.

The Author being in this Chapter to treat of all the Terrestrial Matter, dispos'd into *Strata*, and not consolidated, takes in here very fitly that Bituminous Earth call'd Peat, or Turf, found in the *Eastern* Parts of that County; which altho' when it has lain some
time

time expos'd to the Air, it obtains a Firmness, or Solidity, approaching that of Stone, yet within the Ground is soft, and as easily cut as Clay. He gives an Account of all the Marks and Properties of it; and of its Situation in the Earth.

And here he is led to take Notice of Two Mistakes of Sir William Dugdale, relating to the Fen-Country, where their Turf is found.

In §. 69. he shews, that the Peat-Earth does not grow as some have imagin'd; by means of the stringy Roots which are found in it. In §. 70. That there is no Vegetative Faculty in the Earth it self. To this Account, he adds a Description of a Bituminous Earth at *Thrap-Mandeville*, enclosing a great Number of small Sea-Shell.

At the Close of this Chapter, he gives an Account of the Alterations that have been made in the Earth's Surface, by *Deteration*, as 'tis call'd; Which he shews are very inconsiderable: And examines that Opinion of the *Transmutation* of Earthy Matter into Stone; which he shews is not grounded in Nature.

Chap. II. Of Stones.

This Chapter, as the former, is divided into Two Parts. In the First he considers the Stone in *Strata*; in the Second, that in lesser Masses.

Before he comes to the Account of the Quarry-Stone, as it is form'd into *Strata* and interrupted by Fissures; he enters a Description of the several Kinds of it in *Northamptonshire*; Which are Sand-stone, Free-stone, Lime-stone, Slate, and Marble. He describes all the most considerable Varieties; and shews the particular Properties and Uses of each.

In the next place, he lays down some General Observations relating to that Subject of the Stone in *Strata*: Of the constituent Matter of it. §. 34. Of the Colour. 35. Of the Texture. 36. Of the Moistness of the Quarry-stone, of whatsoever Kind, within the Earth. §. 38, 39. Of those Stones, that tho' very firm and solid, yet are dissoluble in a moist Air.

§ 40. Of those that serve for Fire Hearths, and the like Uses. 44, & 45. Of those enclosing *Pyrites*, and other extraneous Bodies. 46, & 47. Of the Grain of the Stone. 48, & 49. Of the great Plenty of Quarry-stone in that County. §. 50. Of the Indications, or Signs, whereby a Stock of Quarry-stone may be discover'd. 51.

Tho' what has been hitherto discover'd of Coal in that County be inconsiderable, as to the Quantity of it, yet he does not wholly pass it by; because it may lead to further Tryals, that may discover a large and useful Stock of it.

To that Account of the Stone in *Strata*, he subjoins what he has noted concerning Coal. He gives an Account of the several Tryals that have been made, and of the Success of them; and then gives his Opinion concerning the usual Signs or Indications of Coal.

In §. 57, & 58. he describes some Varieties of *Bitumen* in smaller Masses, found in that County.

In §. 59. he proceeds to shew in what manner the *Strata* of Quarry-stone are found dispos'd in the Earth, the Situation and Order of the *Strata* and other observable Circumstances of them. To this End, he gives a particular History of their principal Quarries. 1. Of the *Strata*, from the Surface downwards to the Bottom of the Pit. 2. Of their Intervals, or Fissures, and especially the perpendicular ones; which in most of the Quarries are of two Kinds: The larger, call'd Gulfs, or Gulf-Joints, by the Quarriers; which are Interruptions, or Intervals extending thro' the whole Pile of *Strata*, and dividing it into sundry Stacks or Parcels: And the lessy, which divide only some of the *Strata* of the aforesaid Stacks or Parcels of Quarry-stone. He gives an Account of the Distance, Capacity, Extent and Tendency of those Gulf-Joints; and takes notice of the Correspondency of the two opposite Sides, or Walls of the Fissures. By several Tryals that he has made, and particularly the Experiment recited in P. 131, 132. he shews that the Terrestrial *Strata* have been arranged and compil'd, according to the Specifick Gravity of the Matter constituting each.

He

He closes this Account of the *Strata* and their Fissures, with some General Conclusions that are grounded on the foregoing Observations.

Concl. 1. The Sea-Shells, and other marine Bodies found at Land, evince that the Sea has formerly been there.

2. Their being found included in the *Strata*, particularly those of Stone, evinces that the Earth, and particularly the Stone and other solid Matter of it, has been dissolved, and put into a fluid State, at least to the greatest Depth we ever dig.

3. The Earth, Sand, and the rest of the Matter dispos'd into *Strata*, according to the Order of the specific Gravity of each, suggest, that these various Kinds of Matter have been arranged thus, by subsiding from a Mass of Water of extraordinary Depth.

4. The Correspondency of the opposite Sides, or Walls of the Fissures, shew, that there has been a Disruption of the *Strata*.

To these, he adds some Instances and Proofs of a wise Contrivance and Disposal, with Relation to the *Strata*, and their Fissures.

The Mineral Matter being chiefly found either in the *Strata* of Stone, or in the Fissures of those *Strata*, he treats of that in the next Section. Of the mineral Matter in general, (under which Head he puts Spar and Talc) he observes, that they never meet with any Parcels, of any Kind whatsoever, that are simple and pure; but it is usually intermixed with Plenty of Sand, or other common Matter. That of the *Strata* is found either constituting a Part of the main Mass of the *Strata* of Sand-stone, or Ragg, being of a Piece with those *Strata*; in which manner the Marcasits are found; or enclos'd in the Body of the *Stratum*, in Plates or Veins (of which Sort is the venose Spar;) or is found incorporated in the *Strata*, dispersedly in Grains and single Corpuscles, or else amass'd or concreted into Balls, Lumps, or Nodules; which is the Character of the *Pyrites*, and some other mineral Bodies. The last of which he thinks fit to refer to the second Part of this Chapter. And in the Close of this first Part, he considers the mineral Matter of the Fissures,

tures, or Intervals; which he chuses to do there, as it appears there in a clearer View. V. p. 143. §. 108. &c.

To this Head belong the Sparry *Striae*, or Striated *Stalactites*; the Bullated *Stalactites*, called *Stalagmitæ* by some Authors; the Ramous Efflorescencies, or Sprigs of Spar; as also the CrySTALLIZED Spars of the perpendicular Fissures; all which he describes with great Exactness.

He treats of the Stony Incrustations that are found upon the Surface, on the Banks, and at the Bottoms of the Channels of several Springs and Rivulets, in the next Section; as being like those describ'd in the foregoing Section, both in the Manner of their Production, and in the Matter that constitutes them. These Incrustations, or Petrifications, as vulgarly call'd, he distributes into three general Varieties or Kinds, with respect of the Matter they consist of; of each of which he gives a particular Description in the following Paragraphs.

The Second Part of this Chapter is allotted to the Stones in lesser Masses, or in Balls, Lumps, or Nodules, that are found enclos'd in the Bodies of the *Strata*. These are rang'd into the three following Classes. I. Those that are of an uncertain and indeterminate Figure and Texture, the coarser or gritty Pebbles; those of fine Marble-like Grain; the Stony Nodules of a squarer or more angulated Shape, which have a nearer Resemblance of Fragments of *Strata* of Stone: And lastly, all the *Pyrites* excepting the *Pyrites Striati*. II. Those that are of uncertain Figure externally; but have their internal Texture determinate and regular. In this Class are comprehended the following Subdivisions. 1. Of those that are composed of parallel *Striae* or Filaments, the *Pyrites striati*: The Sparry Nodules of finer and smother *Striae*, and also those with coarser and rougher *Striae*. 2. Those that consist of parallel Plates or Flakes, the *Mica Argentea*: and the *Mica aurea* of *Agricola*. 3. Those that are formed into *Tali*, or Angular Bodies, by means of Partitions of Spar, or other Mineral Matter, the Waxed Vein of Dr. Grew; the Stones distinguished by Partitions of the

the same Matter with the *Belemnites*. 4. Those that are compos'd of Crusts or Coats including one another, the *Bezoar Minerale*, the *Ætites Siliceus*, the *Ætites Ochreosferreus*, the *Geodes Ochreosferreus*, and the *Enhydros*. 5. Those that have a Cavity in their Center, which is roof'd or cover'd over with crystalliz'd Spars, all the Varieties of the concave Sparry Balls, and the concave Balls of Talc. III. Those of certain, regular, and determinate Figures, the *Selenita*, *Belemnita*, *Mycetita*, *Porpita*, *Astroita*, the Coralloid Fossils, and the Echinated Sparry Balls with the Bodies related to them. The Author having finished his Descriptions of the Stones in lesser Masses, concludes this second Part with some Remarks upon the whole, in p. 186, and 187.

Chap. III, Of the Sea-shells, and other extraneous Bodies bury'd in the Earth.

In this third Chapter the Author gives an Account of the Shells of Sea Shell-fish that are found there bury'd in the Earth, in great Number and Variety, with their Cavities for the most part fill'd up with Clay, Sand-stone, Spar, or other Matter. As also of the Bodies consisting of Sand, Spar, &c. that were originally formed in the Cavities of those Shells, as in a Mould, and have taken the Figures of them; but are now found divested, either wholly or in part, of the Shells in which they were moulded. Likewise of the *Vertebra*, Teeth, and other Parts of Fishes, and of Beasts, which are found in like manner lodged in the *Strata* of the Earth, and of Stone. And lastly, of the Firrs, Oaks, and other vegetable Bodies included in the Peat-Earth Loam, and other Terrestrial Matter. This, as it is a Subject of great Variety and Extent, and withal of great Importance to our Knowledge of the Alterations which have been made in the Earth, the Author is very particular and exact in considering it. The Stones originally form'd in the Shells of Oysters, Cockles, *Echini*, &c. and now uncover'd, and without their Shelly Mould, are by Authors entitled, *Ostracites*

cita, *Conchita*, *Echinita*, &c. as are also by some Authors the Shells themselves: But as those Names of *Ostracita*, *Conchita*, &c. belong properly to the Stones that bear the Form of these Sorts of Shells, as having been moulded in them, he assigns those Names only to the Stones, &c. form'd in Shells, where the Shell it self is moulder'd away and gone. He begins with the Fossil-Shells of the double valv'd Kind; those of Oysters, Muscles, Scallopes, Cockles, &c. Of the Oyster Kind, he describes Ten different Sorts, and three Sorts of those call'd Tree Oyster-shells. And then gives an Account of the *Ostracita*. Of the Fossil-shells of the Muscle-kind, four Species. Three Sorts of *Pinna Marina*. A Fossil *Shlen*, and a *Solenites*. The Scallop Class or Tribe, he divides into three subordinate Kinds. 1. Those that are alternately ridg'd and furrow'd, and have their *Striae* descending from the Hinge or Head of the Shell in strait Lines to the Rim or Margin of it; of which he describes 11 Sorts. 2. Those that have a smooth Surface without any *Striae*; of which there are four Sorts. 3. Those that are striated from one side of the Shell to the other, the fasciated Scallop-shells; Two different Sorts. The Shells of Cockles, a numerous and various Tribe, is subdivided in like manner. 1. Of those that are striated from the Head to the Margin. 2. Those that are smooth, with some few that are striated transversely. 3. Those that are differently striated in different Parts of the same Shell. The first Class he again divides into two smaller Classes. The first Subdivision takes in those with a strait Head or Beak, and a round or equal Margin. The second, those with a Margin unequally extended. Of this Tribe in general, he describes 21 Species; besides several Sorts of Stones originally moulded in Cockles of different Kinds from those above-described. The next *Genus* of Bivalves is that of the *Tellina*. He gives the Characteristick Marks of these, as he does of all the other Kinds, before he comes to the particular Sorts of them. He gives a Description of 9 Sorts of *Tellina*. Of the *Concha Anomia*, which is the last Head of the Bivalves, 12 different Sorts.

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He passes on to the Turbinated Shells, and the Stones of the like wreath'd or turbinated Figure. These are distributed into two Classes. In the First, those that are spirally turn'd, and of a longer Shape; the Wreaths running one higher than another: In the Second, those that are spirally turn'd and of a flat depressed Shape. Those of the first Class are subdivided into, 1. The *Nerita*-Kind; whereof they have there only one Species. 2. The Snail or Perewinkle-Kind, 4 Species. 3. The *Buccina* or Whilks, 1 Species. 4. The Trumpet-Shells, 10 different Species. 5. The *Trochi*, 11 Species. And 6. The *Cylindratea*, 3 Species. The turbinated Shells of the second Class are of two general Kinds. The first are called *Nautili* or Sailers: the second *Ammonia*, and the Stones form'd in them *Ammonita*. Of *Ammonia* and *Ammonita*, he describes 15 different Sorts. Of the *Tubuli Marini Vermiculares*, many of which Shells are wreath'd, but not regularly, he has six Sorts.

From the Fossil-shells of the Bivalved, and Turbinated Kinds, he goes to the *Echini Marini* found at Land; which are rang'd in a proper Scheme in p. 280. Of *Echini* and *Echinita*, there are 13 Sorts describ'd. He gives an Account of the *Asteria* and *Entrochi* next after the Shells of the *Echinus*-Kind, because they agree together in Substance, as also in Texture, and in specifick Gravity. That the *Asteria* is really a Branch or an Appendage of some Shell of the *Echinus*-Kind, appears very probable by that Account of it in §. 109. His next Step is to the Teeth and other Bones of Sea-Fish found in like manner included in the *Strata*. The Fossil-Teeth are of three Kinds, with respect of their Figure, V. §. 117. To the first of which belong the *Glossopetra*: To the last, the Teeth call'd *Busonita*. In §. 124, 125. he describes four Sorts of *Vertebra* that belong'd to Sea-Fishes. In §. 129, &c. he draws the particular Observations above-recited into a few general Heads, that the Reader may with one View more briefly inform himself of the true Nature, State, and Origin of the various Bodies before described.

Of the Bones of Land-Animals, that he can be well assur'd were lodg'd in the Earth at the same time with the Sea-shells, and the like extraneous Fossils, he has only met with Teeth; excepting the Stags Bones in the Peat-Earth; whereof in the Close of this Chapter. The most remarkable of these are the Elephants Teeth, describ'd in §. 134, and 135.

He concludes with an Account of the Trunks and Roots of Trees, particularly Oaks and Firs, and of the other vegetable Bodies that are found entomb'd in the *Strata*; especially in those of Turf or Peat-Earth. In this Account, he shews that all the several Ways hitherto propos'd of accounting for the Trees being bury'd in the Earth in the Manner as we now find them, do thwart Observations and History of Fact; excepting only that propos'd by Dr. Woodward in his *Natural History of the Earth*, which is, that they were brought thither, and lodg'd in that Manner by the Universal Deluge, at the same time as were the Sea-shells, and other Marine Bodies.

Chap. IV. Of the Waters.

Water, as the Author observes, being of it self a Simple and Homogeneous Body, and all the Differences observ'd therein arising from the Terrestrial and Mineral Matter intermix'd with it; the Exactness he has us'd in examining the different Kinds of Earth, and Minerals, which are met with there, has certainly been very serviceable to him for the Discovery of all the Contents of the Waters, and enabled him to write of them with the greater Cleanness and Accuracy. He First considers the Waters of ordinary Use, For such Use, he recommends that which is freest from Terrestrial Intermixtures of what Kind soever. He shews, there is really none that's truly and perfectly Simple and Pure. The Terrestrial Particles that are found sustain'd in the Water of the Springs, are either of the Vegetative Kind, that is, such as serve for the Formation of Vegetables, or of a Mineral Nature. The Mineral Particles (by which he here means all such

such as are not of the Vegetative Kind) are chiefly, according to his Observations, either of Lime-stone and Spar; which are of a softer and milder Nature; Or of Ocher with an admixture of Vitriol; which, tho' of a harsher Kind, yet the quantity of it in the common Waters is usually very small; and therefore whatsoever Inconveniencies attend it, they cannot be great. In §. 6. he shews there is a Terrestrial Vegetative Matter in greater or lesser quantity in all the Springs of Northamptonshire. In §. 7. &c. he speaks of the Stony and Sparry Matter in common Springs; and gives some Directions, that may be of Service in using such Water. In §. 11. he mentions the distinguishing Marks and Properties of those that have a little flight Tincture of Vitriol, which are usually call'd Hard and Harsh Waters. In §. 12. he observes, that the Water of the same Spring, as to that quality of Hardness, is not the same in all Seasons, or in all Parts of its Current. In §. 13. That as the Villages and Fields, with respect of the Soil and other Earthy Matter, differ from each other, and in some Places one Part of the same Village and Field from another Part of it, and that disorderly and uncertainly; so likewise is it with respect of the Waters; of which he gives some observable Instances. In §. 18. he speaks of the Waters of a Bluish Colour. In §. 19. Of that call'd *Scarlet-Well* at Northampton. In the next place, he gives an Account of those Waters that are more copiously saturated with Mineral Matter, and therefore less fit for common Uses. Such are the *Lapidescent* or Petrifying Waters, and the *Acidula* or Medicinal Springs. First, Of those call'd *Petrifying Waters*; which, tho' reckon'd amongst the strange and stupendous Things of this Island by the Monkish Writers, and some others since, yet are really so far from being strange and uncommon, that they have Hundreds of them in that County. Neither is there any thing strange and surprizing, as he shews, in the Nature of them. In §. 25. he notes some Experiments he has made upon a particularly Famous Spring of this Kind, And in §. 26. he relates the Uses and Virtues of this sort of Water. The History of the *Acidula*, or Medicinal

mineral Springs, which in that County are near as numerous as the former, is given us in §. 28, &c. he chiefly takes notice of the most celebrated ones of this Kind; and more especially those at *Kings-Cliff, Wellingborough, Northampton, and Afrop*. Of which, that he might the better compare them one with another, he thought fit to make his most material Observations and Experiments upon them in the same Year, the same Season of the Year, and in the same manner of Tryal, as near as was possible.

Having given an Account of the Situation, and the first Discovery of each; as also of what is observable as to the Sediment, and other Circumstances of them at the Spring-Head, he proceeds to the Tryals. Besides the more common Tryals, he thought fit, for the greater Exactness, to make a Tryal of each with a Tincture of Galls, prepar'd as directed by Mr. Boyle in his Essay on Mineral Waters. He is also very exact as to the Weight of them, weighing each in the very same Measure. He does not neglect the Tryals with Syrup of Violets and with the Acid and Alkaline Spirits and Oils. Last of all he evaporated a proper Quantity of the Water, examining the Residue by Filtration and Crystallization. He subjoins several useful Reflections upon the foregoing Observations and Experiments. From the whole he concludes, that what Virtues are assignable to this Sort of Waters, which do not belong to the Water, as such, simply consider'd, are owing chiefly to the Subtile Particles of Vitriol, Nitre, and Iron, that are contain'd in it. In §. 6. he speaks of those Springs call'd *Holy Wells*, which are apply'd to for relieving external Disorders of the Body.

Thus far of the Springs, with Respect of the Properties and Contents of them. In p. 296. he proceeds to the Observations that have been made, relating to the Origin of Springs: The Passage of the Water from under Ground: The Apertures by which it flows out: The manner of the Waters Exit; and particularly of those that break forth with Ebullition and Noise; the Number of their Springs; the Height of their Sources; the Quantity of Water they refund, and the Differences therein

therein in different Seasons: And lastly, with Relation to the Origin of the Contents of the Water of Springs, or the means whereby they become thus impregnated with terrestrial and Mineral Matter. Under each of these Heads he has some Observations and Remarks of good Use: But it would be too tedious to recite them here. With relation to the Origin of Springs he shews, from Experiments made with the Thermometer, and from several other Observations, that wheresoever the Ground has been laid open by digging, and particularly in the Wells, there is always found a warm watery Vapour; that it ascends in all Places where the Earth is so open and pervious as to give Admission to it, and this necessarily: That it passes through the Fissures of the solid *Strata*, and the Interstices of the laxer ones: That it also penetrates the Interstices even of the firmer and denser *Strata*, tho' more slowly and in lesser Quantity; And that when the watery Particles, which form the ascending Vapour, are advanced nearer to the Surface, where the Heat that bore them up is usually less powerful, and are intercepted by a *Stratum* of Stone, especially that of the denser Sort, they converge and are collected into Drops and small Masses of Water, which glides along the nether Surface of that *Stratum*, and along the Pores and Fissures of the adjoining *Strata*, the nearest or readiest Way to an Out-let. By which means the Water of Springs is for the main of it supply'd. In §. 127, &c. he gives an Account of that call'd the Drumming Well at *Oundle*: And assigns the Cause of that uncommon Noise.

Chap. V. Of the Air and Heavens.

The Air, as he observes, if we consider it strictly, is in all Places the same, a peculiar and homogeneous Fluid. The different Affections of it proceed from the watery and earthy Corpuscles interspers'd therein. And therefore in considering the Temperature of the Air of any particular Country, we are always to have regard to these; which as in different Places they differ
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in Quantity, Quality, or in both, the Temperature of the Air in those Places is accordingly varied. That which is of a competent Purity or Thinness, and is free from all Kind of noxious mineral Particles, is undoubtedly the best, the most serviceable to Health, and the most conducive to the Prolongation of Life. In §. 2. the Author considers the Air of *Northamptonshire* with relation to both the above mention'd Properties of a healthful Air. In §. 3 and 4. he gives the Character of the Air of the higher Part of the County, and of the Midland Part of it. In §. 5. he shews the Air of the Fenland is not so unhealthy as formerly. In §. 10. that there are few, if any more frequent Instances of healthy old Age, in any of the Towns of the Uplands; than in the Towns which border on the Fens. In §. 11. he has some Observations on the Air of the Wood-land. In §. 12. Upon that of the Heathy Part. In §. 13. he mentions some general Advantages, as to the Air of that County. He passes on to the Subject of Winds. Under which Head we have his Observations relating to that Blast upon Trees, particularly Ashes, which often happens in the Month of *May*, and is usually attributed to a red Wind from the *East*: And then his Reflections and Thoughts concerning the Cause of it. He mentions some observable Things relating to the great Tempest on *November 28. 1704.* And gives some Instances of other violent Winds or Hurricanes; And of contrary Winds blowing at the same time, in p. 334, 335, 336. In §. 25. he proceeds to the more observable Occurrences in the Kingdom of *Meteors*; First to those of the watery Kind. And here he observes that there falls a greater Quantity of Rain on the higher than on the lower Part of the County; particularly on that hilly Tract where the Sources of Rivers are; And that they have often very great Inundations of the Rivers in that Part of the County which is lower and more remote from those Hills, without so much as a Drop of Rain having fall'n in that lower Part; of which he gives several remarkable Instances. He also discourses of the Rains that are uncommon and extraordinary even to a Prodigy; such as those of Frogs, Wheat, Insects, and the like; for even such according

to vulgar Opinion have happen'd there. His Design in taking notice of these Things is only to shew what a slender Foundation there is for them; which accordingly he does in the following Paragraphs, §. 28. to 31. His next Head is that of Hail; whose Figure he observes is either more simple and uniform, or more compounded; each Hailstone being form'd as it were of diverse Hailstones, *icy Striae*, or *Lamella*, conjoin'd in the Atmosphere. These last are sometimes of a regular Figure. In §. 33. he gives an Account of a very remarkable Hailstone, and of Hailstones of extraordinary Bigness. In §. 34. and 35. he describes several Varieties of the radiated or Staz-like Spangles of Snow. Having done with the watery Meteors, he proceeds to the igneous ones, which are form'd of Mineral Exhalations, §. 36. In the following Paragraphs there are several Relations of the surprizingly great Force and Power of Lightning upon Vegetable Bodies, particularly Trees, and of them, above all others, the firmest and strongest. 2. On Animal Bodies. 3. On Metals and Metallick Bodies. In §. 41, &c. he makes Observations on the Nature and Accidents of it. He afterwards gives an Account of some harmful Meteors of the fiery Kind. And by way of *Appendix* to this Section he adds a Description of the Body called *Star-shoot*, or *Star-gelly*, with several Remarks upon it; and an Account of its Original. He next gives a short View of those Appearances in the Heavens, which owe their Production to certain Reflections or Refractions of the celestial Luminaries. 1. Of *Halo's*. 2. Of *Parhelii*. 3. Of Rainbows. He concludes this Chapter with an Account of a remarkable Echo, that returns fourteen Syllables.

The remaining Part of this Extract is to be found in Art. IV.

ART I.

ARTICLE III.

P A R I S.

THE Second Volume of Bishop *Flechier's* Posthumous Works is lately come out.

Œuvres Posthumes de Mr. Flechier Evêque de Nismes. Tome II. Ses Œuvres mêlées, contenant ses harangues, complimens, discours, poésies Francoises Paris 1712. in 12° pagg. 406.

Mr. *Hermant*; Curate of *Maltot*, has translated into French the History of Heresies, written by *Alphonfus à Castro*.

Histoire des Heresies, où l'on verra par Ordre Alphabetique le Nom & l'Histoire des Heresiarches qui ont troublé l'Eglise depuis la naissance de Jêsus Christ, jusqu'à présent, & les Erreurs qu'ils y ont repandues; avec un Traité qui resout plusieurs questions generales touchant l'Heresie, traduit du Latin d'Alfonse de Castro. Par Mr. Hermant, Curé de Maltot. Rouen 1712. in 12° Three Volumes. Ist Vol. Pagg. 376. II^d. Vol. Pagg. 357. III^d. Vol. Pagg. 368. To be sold at Paris, &c.

The Translator has changed the Order observed by *Alphonfus à Castro*; and he has added to the Hereticks mention'd by that Author, those who have appear'd since.

Alphonfus à Castro, born at *Zamora*, was admitted into the Order of *St. Francis* at *Salamanca*. He was one of the most Celebrated Preachers of his Time; and his Merit procured him the Esteem of *Charles V.* and *Philip II.* He attended *Philip II.* when that Prince went into *England* to marry the Queen. Afterwards he made a long Stay in the *Low-Countries*; and he was there still when the King of *Spain* nominated him to the Archbishoprick of *Compostella*. But before he received his Bulls, he died at *Brussels* the 15th of *February*, 1558. at 63 Years of Age.

L O N.

LONDON.

THE Life of that Learned Antiquary Sir William Dugdale, Kt. Garter Principal, King of Arms. Wherein are contained some Passages relating to the Civil Wars, not taken notice of by any other Historian. Published from an Original Manuscript. London. Printed for E. Curl, at the Dial and Bible against St. Dunstan's Church, in Fleetstreet. 1713. in 8vo. pagg. 43.

It appears from this Life, written in the Reign of King Charles II. that Sir William Dugdale was employed by King Charles I. upon several Occasions during the Civil Wars. Those who desire to know by what Means Sir William Dugdale was enabled to publish several useful Works, will be fully satisfied by the reading of this Piece. I shall only observe, That the Author alledges Three Arguments to shew, that Sir William has been falsely accused of designing to promote the Interest of the Church of Rome by his *Monasticon*.

ARTICLE IV.

A FURTHER Account of Mr. MORTON'S
Natural History of Northamptonshire,
sent to the Author of these Memoirs.

Chap. VI. Of the Plants.

THE * Author treats this Subject in the following Manner. Amongst the Plants of *Northamptonshire*, whether Herbs, Shrubs, or Trees, he only mentions,
1. The Indigenous ones not yet describ'd. 2. Some

* The first Extract is to be seen in Art. II.

which have not been observ'd to be of *English* natural Growth, and yet do really grow spontaneously here. 3. Those that are peculiar to the County, with the rest of the more rare Plants. 4. He gives a particular Account of those which have unusual Accidents attending them. 1. Of those undescrib'd, which are all of inferior Rank: such as being naturally destitute both of Flower and Seed, and usually call'd by Botanists, *Plantæ Imperfectæ*. Of these he describes Four of the *Fungus*-Kind, and Two of the *Lichen*-Kind; conferring such Names upon them, as the Writers of Plants have done in like Cases. 2. Of the Plants describ'd by Botanists, but not known to be Natives of our Island; he mentions Two, one of them found by Mr. Bobart, the other by himself. 3. Of those that are peculiar to the County, he mentions Two, the *Gentiana concava*, or hollow Felwort; and the *Tuberæ Terræ*, Trubs of Truffles. He gives an exact Description of these last; and then a List of all the more rare Plants, ranging them in Mr. Ray's Method in his *Syn Stirp. Brit.* At the End of it, he has these Two Observations: 1. That every one of the Plants of *English* Natural Growth set down in the Dispensatory, that is those of the most frequent Use in Physick, may be found growing wild in one or other Part of *Northamptonshire*. 2. That the Sandy Soils excel the Clay-land, as to Variety of Plants; but are almost as far excell'd in that respect, by the Stony Soils, or the Soil lying pretty near to Stone; and that above all the rest, those Places in the Stony Soil, which have heretofore been digg'd up for Quarries, do afford a Noble Variety of rare Plants. 4. Of the Plants that have unusual Accidents attending them. He begins with those that have accidental Changes, and Irregularities in their Flowers. 1. With Regard to the Colour of them. 2. The Number of their Leaves. And, 3. The Position of them. He next considers the Accidents in the Leaves of Plants; and particularly that of being strip'd with White. His next Head is of the Accidents attending the Stems and Branches of Plants. As, 1st, They are not unfrequently found extended into big and monstrous Shapes; not round, as

in a natural Shape, but broad and flat. He gives a particular Description of the more remarkable Stalks and Branches thus mishap'd, and then his Reasonings upon it. 2. He speaks of the more remarkable Weeps or Knots, that are found upon the Branches of several Sorts of Trees. 3. Of different Trees, as, also different Parts of the same Tree growing one into another. In §. 83. he enters upon the Accidents relating to Fruits; and here he gives an Account of the Double-bearing Fruit-trees, that is, such as in one Year produce Two Crops. In §. 90. he proceeds to the Accidents of a more general Kind: Under which Head, he speaks of those Rings in the Grass, which are vulgarly called Fairy Circles. In §. 98, & seq. he enquires into the Cause of Mildew in growing Corn: And mentions some proper Methods of preventing that Distemper. In §. 101. he does the same as to that call'd Burnt and Blasted Corn; evincing, that this Malady enters at the Root, and does not descend out of the Air upon the Grain. And amongst the Accidents of a more general Kind, considers the gummy Exudations of the Branches, and other Parts of Vegetables; particularly the *Manna* found upon the Branches and Leaves of several Ashes betwixt *Peterborough* and *Longthorpe*. In §. 106, &c. he shews, that the sweet and clammy Substance of the Consistence of Honey, call'd *Melligo*, or Honey-Dew, is an Exudation of the Leaves, Branches, &c. upon which it is found; and not a sweet Dew descending upon them out of the Air, as the vulgar Name imports. His last Observations are concerning those Excrescencies of the Leaves and Branches of many Kinds of Vegetables, which are caus'd by Insects.

Chap. VII. Of Brute Animals.

Under the Title of Brutes, he comprehends all Animals whatever, as well the Exanguious Animals, Insects, and *Cochleæ*, as the Sanguineous, Fishes, Birds, Oviparous and Viviparous Quadrupeds; such as have not been describ'd already, or are unusual, or have some extraordinary Accidents attending them.

He ranges his Observations relating to Insects, according to Mr Ray's Method in his *Methodus Insectorum*; wherein all the numerous Species of them are reduc'd to Two Tribes; those that undergo no Change in their Shape, none of which have Wings; and those that change their Shape, which appear at first without Wings, and afterwards are winged Insects. These last are dispos'd into Three Classes. The Author only notes some few remarkable Things under each Head. He gives an Account of the Blood-colour'd Insect, found in great Numbers in standing Waters, p. 409. Of the great Variety of the Cases of Water-Insects, in p. 411. Of the larger Exanguious Animals, he considers chiefly the Land and River Shell-Snails. Of the former of which, he describes Six Sorts that are wholly new and undescrib'd: Of the latter, Four. In §. 20. he proceeds to the Sanguineous Animals, beginning with the Fishes. In treating of these, he first takes notice of those that are, or seem to be undescrib'd by Ichthyographers; which are only Two. 2. Of those which, tho' describ'd, are more rare and uncommon in that County; particularly the Sturgeon, Salmon, and Smelt. 3. He notes what is observable in those that are more commonly known, and of the unusual Magnitude of some of them. In treating of the Birds, he first gives an Account of one, which is really a different Species, and yet is by one of the most accurate Writers of this Part of Natural History, suppos'd to be only a Difference in Sex, that is, the lesser Py'd Brambling, or Mountain-Finch: Then of another, which, in Mr. *Willughby's Ornithology*, is represented as a distinct Species, which is only the Hen of the Wood-chat. In §. 34. *Et seq.* he mentions those which, tho' describ'd, are accounted uncommon, or not well known; and sets them down in near the same Order, as they are ranged in Mr. *Willughby*. That he might write more fully and accurately on this Subject, he had all the Sorts of Birds in that County killed, and brought to him; and had by him, when he wrote, the Skins, or Cases of above a Hundred different Species of them; as he acquaints us in §. 45. In §. 46. he passes on to the Accidents observable in the

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the Eggs of Birds; in their Young; or in the older Birds, either as to Colour, Shape, Incubation, or other Properties. The Eggs of Birds he has found remarkable in these three Particulars, the Size, the Figure, and the Contents of them. Under this last Head he has mentioned Two Instances of an *Ovum in Ovo*; which, how rarely it happens, may be seen by Dr. Harvey, in his *Tract. de Generat. Animal. Exercit. 10.* He next considers the more observable Irregularities in the *Fœtus's* of Birds, V. §. 55, and 58. And lastly, the Things unusual and observable in older Birds; particularly as to Colour, and the Shape of their Parts External or Internal. His last Article is that of Quadrupeds: Having noted what is most observable in the Oviparous Quadrupeds, he proceeds to the Viviparous, in his usual Method, noting them first that are found in *Northamptonshire*, and are more rarely seen in some other Parts of *England*: And then what has occur'd of memorable Accidents in any of that Kind. Under each Head or Class of the Four-footed Viviparous Animals, there are Instances of one or other remarkable Accident; either as to their Gestation, Birth, Life, or Death.

Chap. VIII. Of Human Bodies.

In this Eighth Chapter, he first considers such uncommon Accidents as have befall'n Mankind, at or before their Birth: Then in the Course of Life; And lastly, at Death. The more observable Accidents relating to the first Head, are the united Twins; whereof in §. 3. And the Child with the closed *Anus* in §. 4, 5. To the foregoing Relations of imperfect Births, he adds an Account of Occurrences relating to Children and Childbearing Women, that are remarkable for some other Circumstances. In §. 12. he comes to the more uncommon Accidents attending Mankind, during the Course of their Lives; beginning with those wherein Infancy or Childhood have been concern'd. The First is an uncommon Case of the Stone in a young Child. Under the Head of Accidents attending Adult Persons, he relates what has been thought

observable with them, as to extraordinary Perfections of the Body: And then as to the Defects. Amongst the External Imperfections incident to the Body of Man, the fleshy Excrescencies called Wens are in some Cases he has met with very remarkable, either for the Figure, the Contents, or the Cure of them; as appears by his Account of them in §. 20, to 23. He next takes notice of the Diseases, that have been remarkable either for the Age, the Symptoms, or the Medical Application. In §. 37. is an Account of a Stone in the Bladder, that weigh'd 25 Ounces.

The next Head is of the Accidents observable in the last Stage of Life. And here of the Eruption of Teeth, and the Goodness of Sight in some very old Persons. Amongst the Instances of old Age, are Three particularly remarkable. His last Head is of the observable Accidents attending Mankind at and after Death. The most extraordinary Instances here, are that of Drops of fresh Blood from the Nose of a Person drown'd, who had lain three Days in the Water: And those of Human Bodies preserv'd entire and uncorrupt for many Years, in some Sorts of Earth, without Embalming.

Chap. IX. *Of the Arts.*

The Author having, in the foregoing Chapters, set forth the History of Nature in all the Parts of it, as it presents it self there; treats in this Chapter of the Arts, whether Rural, Mechanical, or Liberal; and of the Artificial Things that have either been invented or improv'd in that County. He begins with the Rural Arts. Upon this Subject, he thinks fit to take notice of only some more remarkable Particulars relating thereto. Concerning the several Sorts and Varieties of Wheat, in §. 3, 4, 5. Of the Time of sowing it, §. 6. Of the Managery of Wheat, which has happen'd to grow in the Ear, §. 8. Of the several Sorts of Barley, §. 9. Of preparing the Seed-Barley, §. 10. Of freeing and preserving the Grain from wild Oats, §. 11. Of the Manure for the Tillage Land, §. 14. to 17. From §. 18, to 25. he speaks of the Improvements made upon Land by sowing Ray-Grass, Sanfoin, Clover,

ver, Hop-Trefoil, Turnip-Seed, Cole-Seed, &c. We have next what he has noted as more remarkable, with regard to Plantations of Trees, the Managery of Fruit-Trees, and the like; *vid.* p. 485, and 487. particularly, of the Lime-Tree and Holly, in §. 28. Of the Vine, in §. 30. Of Wall Fruit-Trees in general, in §. 31. Of old and mossy Apple-Trees, in §. 32. To these Observations he subjoins an Account of the way of making Charcoal in their Woods. He proceeds to the more new and useful Things relating to Animals; first, as to Bees, in §. 37. to Pigeons, *ibid.* to Singing Birds, in §. 38. to Fishes, §. 39. to Lambs, in preserving them from contagious Blasts, §. 40. His next Step is to the Arts that have a more immediate Relation to Mankind, And here of the principal Buildings, with the Gardens, &c. appertaining to them. The most eminent in that County are describ'd in p. 491, to 494. Having mention'd the more considerable Improvements that have been made in any of the Mechanick Arts, in one or other of the foregoing Heads, he comes to the Liberal; whereof in §. 63, and 64.

Chap. X. Of the Antiquities.

We have here an Account of the ancient Medals, Ways, Pavements, Rampires, Urns, and other Vessels and Utensils, the Works either of the Ancient Britains, Romans, Saxons, or Danes, that are found in that County; with the Author's Remarks upon them. The only Antiquities, or Things of Antique Art, that he can affirm upon any reasonable Grounds to have been truly Ancient British, that is, such as were wrought by them before they came to be instructed and civiliz'd by the Romans, are the Glass and Earthen Beads, or Rings, that are by some suppos'd to be Druid Charms or Amulets: Which he describes the more exactly, that the Reader himself may judge of them. In §. 6. he speaks of the British Coins, that have been found in Northamptonshire. Of the Roman Antiquities yet remaining there, the first he treats of is their more publick Ways or Roads; whereof there are two passing through that County, the Watlingstreet through the

Western, the *Erminstreet* through the *Eastern Part* of it. Of their less Eminent publick Ways, call'd *Vicinales*, he has met with only two that he thinks were of this Kind, the *Port-way* by *Aynho*, and the *Foss-way* in *Savy Forest*; of which in §. 11, and 12. In the next Place, he gives an Account of what Marks are still remaining of the Places of Habitation, Defence, &c. of the *Romans*. And first, of their Cities, Stations, or Mansions. The *Eltapori* or *Eltavon* of the Anonymous *Ravennas*, he conjectures, was situate at, or very near the Place where *Northampton* now stands, for very probable Reasons that are given in §. 13. Of the *Roman Stations* in *Antoninus's Itinerary*, that are reasonably suppos'd to have been in that District, he begins with those in the Sixth Journey, viz. *Lactorodum*, *Bennavenna*, and *Tripontium*. Which he shews are to be sought for on the *Watlingstreet*. *Lactorodum*, he places at Old *Stratford* on the North side the River *Ouse*, rather than at *Stoney-Stratford*: *Bennavenna* at or near *Wedon* in the *Street*: *Tripontium* not at *Towcester*, where Mr. *Camden* has placed it, contrary to the Order of the *Roman Stations* in all the Editions of the *Itinerary*; but at *Dowbridge*, or at *Lilbourn* near it. He likewise lays aside Mr. *Camden's* Derivation of *Tripontium* à *tribus Pontibus*, a more agreeable one Offering it self; that is *Tripontium quasi Trepont*, the Bridge-Town in *British*: Yet he admits that *Towcester* was a *Roman Station*. In the *Eastern Part* of that County, upon the *Erminstreet*, is another of the *Roman Stations* of *Antoninus*, namely, *Durobriva*; which he places with Mr. *Camden* at *Castor* and *Chesterton*. In §. 23, & seq. he gives a particular and full Account of the Remains of the *Romans* in that Station, as he has done for the rest of them. In §. 34, & seq. he speaks of *Car-dike*, or *Caer-dike*, a large Ditch or Channel reaching from the River *Nyne* below *Peterborough*, to the River *Witham*, three Miles below *Caer-Lind*, now *Lincoln*. He renders it very probable, that it was made by the *Romans* for draining the Fens; and also made Use of by them for Navigation betwixt *Durobriva*, *Castor*, and *Lindum*, *Lincoln*.

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He shews, that their principal River, the *Nyne*, tho' it be not, as Mr. *Camden* would have it, the *Antona* of *Tacitus*; yet the *Romans* had really fortified Places upon it, and that it was one of their Frontiers; there being still plain *Vestigia* of their Entrenchments or Military Fences on the Southern Bank of it, at due Distance each of other. He speaks particularly of those at *Mill-Cotton*, *Chester*, and *Clifford Hill* nigh *Houghton parva*.

In the next place, the Author gives an Account of their Military Fences betwixt the Heads of the Rivers, or wheretheir Streams are more easily passable; of that very large one nigh *Deventry*, and those at *Guilsborough* and *Badby* in partiucular. That call'd *Wallow-Bank* nigh *Chipping-Warden*, was probably Part of a *Prætentura* against a *Western* Enemy, viz. the *Britains* inhabiting the *Warwickshire* Forests; V. s. 56, & seq. Having done with the *Roman* Stations and Encampments, the Author gives some Account of their Pavements in Checquer-Work, their Urns, &c. found at a Distance from the above-mention'd Stations and Camps. Of these the most remarkable is the Checquer'd Pavement found at *Heyford*; of which he gives both a Draught and Description. He considers the Antiquities of later Date, according to the Order of Time, The *Lygeanburgh* of the *Saxon* Chronicle, a *British* Garison, which is said to have been taken by the *Saxons*, Anno 571. he places at *Lichborough* in *Northamptonshire*; the Name and the Series of that Action-inducing him to it. He then gives an Account of the Towns of greatest Note in the *Saxon* Times; of the City of *Peterborough* formerly call'd *Medhamsted*, in p. 534. of *Northampton* formerly *Hamtune*, in 535, and 536. of *Towcester*, ibid. of *Chipping-Warden*, in p. 542. of *Wellingborough*, in p. 548. The Military Work call'd *Hunborough* near *Northampton*, and that call'd *Rainsborow* near *Charlton*, were probably Camps of the *Danes*. He gives a Description of them, and a probable Account of the Time and Occasion of their being made, in p. 538, &c. In p. 543, 544. he describes the Ruins at *Castle-dikes*, and gives his Opinion concerning the Castle there, In p. 545,

545, 546. he mentions the Fortifications suppos'd to be made by the Saxons on the South side of the River *Weland*. The Roman Camp by *Dauntrey* was afterwards made use of by the Saxons, as he well infers from the present Figure, and the large Extent of it. From this last Particular, he infers that it was made for no less than a whole Country upon Arms. There is a Passage in the *Saxon Chronicle*, which, as he probably supposes, points forth the very Time and Occasion of this Encampment. To this Account of the ancient Places before the Conquest, he subjoins his Observations concerning the ancient State of the Woods, and of the Iron-Works that have been formerly there. That in Fact there were Iron Works there, tho' there is now no Iron-Oar to be found in that County, he proves by some Passages in *Doomsday-Book*, and by the huge Quantity of Slugs that are met with in that Woody Tract. These Iron-Works, he shews, were managed by the Saxons. In §. 109. he gives an Account of one or two Stone Monuments made in the *Saxon Times*; and then having mention'd the Places where the principal Forts and Castles Erected since the Conquest stood, he puts an End to the Chapter.

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## ARTICLE V.

A FURTHER ACCOUNT of the Treatise concerning the Point of Honour, and Duelling, written by the Marquis SCRIPIO MAFFEI.

THE \* young Gentleman, who desired to be instructed in the Science of the Point of Honour, is forced to acknowledge that it is no less contrary to Reason, than to the Practice of the Ancients. But he lays a

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\* The first Extract may be seen in Article I.

great



great Stress upon the present Custom, which he fancies to be universal: The things of this World, says he, are liable to Changes and Alterations; and I see that the Point of Honour, and the Consequences of it, prevail every where. Our Author undertakes to resolve this pretended Difficulty, and to shew, that as it was a Mistake to believe that the modern Notions about the Point of Honour were known to the Ancients; those are no less mistaken, who think they are generally received and approved in our Time by all the Nations of the World.

In the first place, he observes that those Notions are confined within *Europe*, and altogether unknown to the *Turks* and the *Chinese*, two of the most celebrated Nations in *Asia*; and yet the former are not only a warlike People, but also Ingenious, and Lovers of Learning, as the Author shews from the Relations of several Travellers. He makes the same Observation concerning the *Persians*, who are a very polite Nation, (and have a due Esteem for Nobility as well as we. Afterwards he proceeds to the *Chinese*, and having laid down the Moral Doctrines of the famous *Confucius*, and of other wise Men in *China*, he shews that they are altogether contrary to our modern Notions of Honour. He further observes, that among the *Chinese* no one loses his Reputation by being abused and injured, and that the Note of Infamy falls upon the Person who offends another. How can it be said, that the common Notion about the Point of Honour is derived from Moral Philosophy, since that Science was never more cultivated by any Nation than by the *Chinese*? How can it be said that our Punctilio's of Honour are an Effect of the Improvement of the Mind, since the *Chinese* are the most studious Nation in the World?

In the next place, the Author makes it appear that *Italy* is the only Country in *Europe*, which affords whole Systems of the Science of the Point of Honour: No other *European* Nation has any Book, that treats of the several Formalities belonging to that pretended Science, nor any Collection of Counsels and Cases relating to that Subject. 'Tis true some Laws have been made by foreign Princes concerning private Satisfac-

ons;

ons: The Author gives a compendious Account of them, beginning with those of *France*, and then proceeding to those of *Germany*, *Sweden*, *England*, and *Holland*, as they have been collected in the Body of Military Laws in the *German* Language. All those illustrious Nations have no System of the Science in Question, and are the more happy for it. However, tho' they may laugh at our Scientifick Chimera's, yet they cannot boast of being altogether free from the like Errors, since they have still some Opinions and some Practices, that savour of the ancient Barbarousness.

The Author having fully proved that our Point of Honour is not grounded upon the Authority of the Ancients, nor upon that of all the modern Nations, proceeds to shew in the third Book, how dangerous and mischievous it is. We must inform the Readers, that to avoid too great a Prolixity, we take no Notice of a great many things which are worth reading.

III. The third Book is sufficient by it self to undeceive all reasonable Men, who are prepossess'd in Favour of the common Notions about the Point of Honour. Our Author shews that Duelling, such as it is now practis'd, is much more pernicious than it was among the *Lombards*; that Revenge, taught and maintained by the *Italian* Writers, has occasioned more Bloodshed in *Italy* than the Invasion of the *Goths*; and that the pernicious Consequences of it have been increased by the Subtilties of those Writers, who treat of injurious Words and Affronts. Besides, the Author observes that this Science did very much contribute to make Injuries and Affronts more common than they were, because the Condition of the Offender was more advantageous and honourable, than that of the Person offended. Afterwards the Author plainly shews, that all those shameful Practices, which tend, at least indirectly, to Treacheries and Assassinations, are derived from the same Science; because Revenge being recommended at any Rate, all those things that conduce to it, were by Degrees approved and justified. Nay, the Author quotes many Passages out of those Writers, whereby it appears that in some Cases they openly main-

maintain the Lawfulness of Treacheries and Assassinations. He takes Occasion from thence to inveigh against some Customs that prevail in some Parts of Italy, such as to carry hidden Arms, and to keep profligate Men in one's Pay. 'Tis observable, that among so many Writers who have treated of this Subject, and of Morality in general, none did ever before openly condemn such shameful and wicked Practices.

Our Author proceeds to shew, how many Evils have been occasioned by that part of the Science of the Point of Honour, which consists in giving the Lie; and he adds, that the Cartels of the Nobility are the most pernicious Invention that ever was. The most admirable Part of this Work is that wherein the Author proves, that those Writers who treat of private Reconciliations, are much more dangerous than those who treat of Duelling. At the very same time that they teach how to make a Reconciliation, at the very same time that they mention the Formalities of a Satisfaction, they excite Revenge to the highest Degree, and lay down the most pernicious Maxims. Hence it is that those Books are of no Use to effect a Reconciliation: On the contrary, those Writers start up a thousand Difficulties, a thousand Questions must be resolved before they come to treat of the Satisfaction; and then their Niceties about every Word, and every Gesture, are endless. All those Rules and Puntilio's will never procure a true Reconciliation: Hence it is, that a Reconciliation did formerly produce the terrible Factions of the *Bianchi* and *Neri*, which proved so fatal to *Tuscany*. The Author adds, that those who are reconciled in such a manner, can never be safe, because it frequently falls out, that such Reconciliations appear inconsistent with the Rules of the Point of Honour; and therefore the Parties concerned pretend they may revenge themselves still, as they did before.

The Author proceeds to shew, how this pretended Science is destructive of Morality, by making Honour, and not Honesty, the End of our Actions; by encouraging Wickedness with such a loose and fallacious Word; and by disparaging that wherein true Honour and Reputation do really consist. Afterwards the Author

then comes to particular Virtues, and observes the pernicious Consequences of promoting Anger : He makes several Reflections upon this Subject, not taken from Seneca and other Moralists, but from his own Observations upon Moral Duties and Truth. Justice and Fortitude, says he, are in a particular manner destroyed by the Science of the Point of Honour. Can any thing be more contrary to Justice, than to prevent the administration of it, to hinder Gentlemen from having recourse to the Magistrate, and to elude the Laws in order to protect wicked Men? Can there be a greater Injustice than to maintain any unjust Cause, as those Writers use to do? As for what concerns Fortitude, that Virtue, as it implies Constancy or Military Valour, is wholly destroyed by the Point of Honour; and indeed Military Valour is quite out of Use among us, because private Resentments have been wrongly accounted an Act of Fortitude. The Author observes, that no Man loses his Reputation for appearing fearful and timorous upon any Occasion, excepting private Quarrels; and that therefore 'tis not Fear, but Virtue that is struck at by the Maxims of the Point of Honour.

The young Gentleman who had a Mind to learn the Science of the Point of Honour, wonders it did not appear contrary to Religion. Whereupon the Author having observed, that all the Maxims which constitute that Science are inconsistent with the Spirit of the Church, proceeds to show, that they are altogether opposite to Christianity; for, says he, *To be a Christian, and to revenge ones self, are two Things that may consist together; but to be a Christian, and to believe that one ought to revenge ones self, are two Things altogether inconsistent.* Lastly, after some other Observations, the Author makes it appear, that those who are best skill'd in this Matter, have openly confessed, that it is directly contrary to Christian Morality, and even to that of the Heathens.

Our Author having shewn the Absurdity and Unlawfulness of the Point of Honour, and Duelling, thought it necessary to observe, how a Wise Man ought to behave himself when he happens to be abused. In the

the first place, he gives a short System of sound Morality ; and there are but few Books wherein this Subject is so well treated of. Afterwards he desires that all the Writings of those Authors, who have explained the Science of the *Point of Honour*, may be laid aside and quite forgotten ; and that true Morality may be revived and cultivated. As for what concerns a Man's Conduct in particular Cases, he believes no other Rule can be prescribed but Prudence, whereby he may judge of Circumstances. The Author undertakes to make the Reader sensible, that his Doctrine is not a meer Notion, and may easily be practised, since he proposes no other Conduct but that of the Ancients. He does not pretend to assert, that Passions ought to be wholly suppressed, and that a Man ought never to revenge himself ; He only designs to bring in other Maxims, instead of those that are now in vogue. He does not pretend, that a Man ought never to resent an Injury ; his only Design being to remove the Obligation of revenging ones self, giving the Lye, requiring Satisfaction, &c. So that any one may be at liberty to take another course. He shews that common Sense and Discretion are sufficient to make a Reconciliation. He would have the Nobility to cultivate Learning in some Measure, and to seek Glory and Reputation by lawful Means. Lastly, He shews how Princes might easily prevent, for the time to come, all the Disorders arising from the wrong Notions of the *Point of Honour*.



## ARTICLE VI.

DISSERTATIONS Historiques, Chronologiques, Geographiques & Critiques sur la Bible. Paris, &c. 1711.

That is,

*Historical, Chronological, Geographical, and Critical* DISSERTATIONS upon the Bible. (By Dr. DU PIN.) Paris. 1711. In 8<sup>vo</sup> pagg. 476. Sold by Paul Vaillant in the Strand.

I Have already given a general Notion of this Work, in the fourth Volume, Art. XXVII. What remains is to give a Specimen of Dr. *du Pin's* Performance. In order to it, I chuse his Dissertation upon the Temptation of the Serpent.

The Author begins with the Objections that are commonly raised against it. "There is no Passage in the Scripture, *says he*, that lies more open to the Raileries of impious Men, and against which one may raise more Difficulties that seem to clash with Reason and common Sense, than the History of the Temptation of the Woman by the Serpent. How could a Serpent have the use of Speech, argue, and discourse with *Eve*, as we find it related by the Author of *Genesis*? Was it a true Serpent? Was it the Devil in the Shape of a Serpent, or in a Serpent? If the Author does not suppose that the Serpent was then naturally endowed with the use of Speech, how comes it that *Eve* was not frighted at such a surprising thing? Why did the Devil assume the Shape, or the Body of a Serpent, rather than that of some other Animal? Why is *Moses* contented to mention

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“the Serpent, which was a mere Instrument, without  
 “intimating in the least that it was acted by the De-  
 “vil? In what Sense does he say, that the Serpent was  
 “more subtil than any Beast of the Field; and why  
 “did the Curse fall upon the Serpent, and not upon  
 “the Devil, who was the only Cause of the Tempta-  
 “tion? Lastly, how can the creeping of the Serpent  
 “be looked upon as a Punishment, since it did natu-  
 “rally creep? It is not easy (*continues the Author*)  
 “to resolve all those Questions in a convincing man-  
 “ner: However, they would not be sufficient to deny  
 “the truth of a Fact mentioned by an ancient and  
 “credible Writer, tho’ he was not thought to be in-  
 “spired.”

*Cajetan* avoids all those Difficulties by saying, that  
 the Narrative of *Moses* is a Parable; that the Devil  
 is meant by the Serpent; and that the Conversation  
 and Temptation of the Serpent ought to be understood  
 of the inward Suggestions of the Devil, which are ex-  
 pressed in a sensible manner by a Dialogue between  
*Eve* and the Serpent. According to this Explication,  
 the Curse of God does not fall upon the Serpent, but  
 upon the Devil, and signifies only his Misery and Con-  
 demnation. This Expolition is inconsistent with the  
 Sacred Text; and therefore I shall not mention the  
 Reasons on which it is grounded.

Others will have it, that the Devil assumed the  
 Shape of a Serpent; and consequently that the Serpent  
 was only a Specter formed by that wicked Spirit.  
 This Explication may easily be confuted by the Narra-  
 tion of *Moses*.

But how could a true Serpent speak? Some *Jewish*  
 Writers fancy, that Serpents had naturally the Use of  
 Speech in the Beginning of the World, and that *Eve*  
 understood their Language. Others say, that tho’ the  
 Serpent could not speak, it made itself understood by  
 Signs. Those two Opinions are absurd, and want no  
 Confutation.

*Abarbanel* takes another way to remove all the Dif-  
 ficulties above-mentioned. He believes that a true  
 Serpent tempted *Eve* without being acted by the Devil,  
 and without speaking to her. He only supposes that

the Serpent, being then a very nimble Creature, got upon the Tree of the Knowledge of Good and Evil, and eat of the Fruit; that *Eve* perceiving the Serpent was never the worse for it, began to think this Fruit was not dangerous, and might have a good taste. Thus the Serpent gave the Woman to understand, as if it had spoke, that she and *Adam* should not die, though they should eat of the forbidden Fruit, and that the eating of it was forbidden for no other Reason, but because it would enable them to know Good and Evil. *Abarbanel* endeavours to confirm his Opinion by some Prophecys in the Holy Scripture. He adds, that the Serpent having undertaken to eat of a Fruit that was not designed for its Food, was justly punished, because it had done a thing contrary to its Nature. This Explanation removes all the Difficulties arising from the use of Speech in a Serpent: It supposes no Miracle, nor the Operation of the Devil. But whoever reads the Sacred Text without any Prejudices, must needs own, that *Moses* speaks of a true Dialogue between the Woman and the Serpent.

The most common Opinion is, that the Devil did really make Use of a Serpent to tempt *Eve*, and that he spoke to her through its Mouth. But how comes it, that *Eve* was not amazed to hear a Serpent speak? How comes it, that she did not suspect the Devil made Use of a Serpent to deceive her? Dr. *du Pin* owns, that this is a very great Difficulty, and thinks it cannot be answered, but by saying that *Eve*, being newly created, did not know yet that Beasts could not speak. The Author makes the usual Answers to the other Objections, that may be raised against the History of the Temptation; and rejects the Opinion of those Interpreters, who believe that in the Beginning of the World the Serpent had Legs and Feet, and went upright as Men do, and that it began to creep upon the Ground after it had been cursed.

When *Adam* and *Eve* had eat of the forbidden Fruit the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-leaves together, and made themselves Aprons. *Moses* observes in the  
fore



## ART. 6. of LITERATURE. &c

foregoing Chapter, that *Adam* and *Eve* were both *naked*, and *were not ashamed*. "Before they had sinned," says *Dr. du Pin*, they were simple and innocent, and free from Passions, like Children who are not ashamed of their Nakedness. After their Sin they began to feel the unruly Motions of Lust, and were ashamed of being naked: *Their Eyes were opened*, that is, they began to have a Sense of Good and Evil; they began to know them by their own Experience, and were sensible of their Misery and Nakedness: which they did not perceive before---. Being ashamed of their Nakedness, they began to think of hiding it. They could find nothing more proper in the Terrestrial Paradise, than Fig-leaves: They took some, sowed them together, or rather intermixed them (for they had then neither Thread nor Needle) and made a Kind of Apron to cover their Nakedness. Thus *Moses* gives us to understand, how the First Men provided for their Clothing; agreeably to the Sense of Nature, and the Use of wild Nations, which though never so barbarous, cover their Nakedness, much in the same Manner, with Leaves, Skins, or Feathers. We need not say, that Man would always have been naked, if they had continued in a State of Innocence; for why should they not have clothed themselves, if they had been willing to do it? But as they were created Naked; they continued so till their Fall; and the Lust occasioned by it made them ashamed of their Nakedness, obliged them to cover it, and brought upon them the Fear of God's Judgment".

The *Turks* have a Tradition importing; not only that *Adam* was ashamed of his Nakedness, but also that he resolved upon a desperate Undertaking. "*Adam*," says the *Turkish* Tradition, taking one Day a Survey of the beautiful Structure of his Body in the Terrestrial Paradise, was wonderfully pleased with it. But when he came to cast his Eyes upon that Part designed for Generation, being afraid that the Wantonness of it would some time or other bring a Blot upon him, he immediately resolved to cut it

“off. At that very instant the Angel *Gabriel*, knowing that the Existence of all Mankind depended upon the Preservation of that Part, came down from Heaven, prevented the Design of our First Parent, and ordered him to cut off only the Foreskin. Such was the Origin of the Circumcision”.

I have inserted this Story, as I find it related by a *Lutheran* Divine in a Dissertation, the Title whereof may be seen in the Margin †.

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† “Sunt enim qui eam (*Circumcisionem*) ab ipso Adamo, communi generis humani parente, derivandam esse censent, ut pote Turcæ, quippe qui, teste *Schweigero Itiner.* l. 2. c. 56. anilem quandam, nullisque literarum monumentis innixam tradunt fabulam. Adamum nempe in Paradiso tempore quodam ex admiranda corporis sui venusti structura, quam oculis perlustraverat, summam percepisse delectationem. At viso libidinis membro, naturaque ejus considerata, metuisse ne lascivia hujus membri eximia corporis venustati aliquando maculam adspiceret haud exiguum. Quare ut huic malo occurreret, totum membrum confestim abscindendi cepisse consilium. Verum *Gabrielem*, à Deo missum, propositum ipsius impedivisse, addito mandato, ut supremam tantum hujus membri partem præscinderet. Atque Circumcisionem hac ratione introductam, in alios postea propagatam fuisse.” *An Circumcisio ab Ægyptiis ad Abrahamum fuerit derivata? Rostochii 1709. init. Præfat.* ’Tis a Dissertation of Three Sheets in 4to. That Piece is worth reading: The Author maintains, that *Abraham* was the First Man Circumcised, and answers the Objections alledged to the contrary.



## ARTICLE VII.

POSTHUMOUS WORKS of the Learned  
 Sir THOMAS BROWNE, Kt. M.D. late of  
 Norwich: Printed from his Original Ma-  
 nuscripts: VIZ. I. Repertorium: Or, the  
 Antiquities of the Cathedral Church of  
 Norwich. II. An Account of some Urns;  
 &c. found at Brampton in Norfolk; An-  
 no 1667. III. Letters between Sir Wil-  
 liam Dugdale and Sir Thomas Browne  
 IV. Miscellanies. To which is prefixed  
 his Life. There is also added, Antiqui-  
 tates Capellæ D. Johannis Evangelistæ  
 hodie Scholæ Regiæ Norwicensis. Au-  
 thore JOHANNES BURTON, A. M.  
 ejusdem Ludimagistro. Illustrated with  
 Prospects, Portraitsures, Draughts of  
 Tombs, Monuments, &c. London, Prin-  
 ted for E. Curl, at the Dial and Bible;  
 and R. Golling at the Mitre in Fleetstreet.  
 1712. in 8vo.

WE are indebted for these Remains of Sir Thomas  
 Browne, to Mr. Briggs, who has married  
 a Grand-Daughter of that illustrious Physician. The  
 Life of Sir Thomas, prefixed to this Book, contains  
 several Particulars, out of which I shall only mention  
 one. There is in that Life a Letter of Mr. Merry-  
 weather, wherein he informs Sir Thomas Browne, that  
 having desired a Bookeller of Leyden to print his Re-  
 ligio

*ligio Medici*, translated into *Latin*, that Bookseller carried it to *Salmasius* for his Approbation, who, in State, first laid it by for very nigh a Quarter of a Year, and then at last told him, that there were indeed in it many things well said; but that it contained also many exorbitant Conceptions in Religion, and would probably find but frowning Entertainment, especially amongst the Ministers; which deterred him from undertaking the Printing. After (continued Mr. Merryweather) "I showed it to Two more, *de Vogel* and *Christian*, both Printers; but they, upon Advice, returned it also. From these I went to *Hackius*, who, upon Two Days Deliberation, undertook it."

At the End of Sir *Thomas Browne's* Life, there are some Minutes for the Life of that Physician, by Mr. *John Whitefoot*, late Rector of *Heigham* in *Norfolk*, who was particularly acquainted with him. Mr. *Whitefoot* observes, among other things, that Sir *Thomas*, as to his Religion, continued in the same Mind which he had declared in his First Book, written when he was but Thirty Years old, his *Religio Medici*, wherein he fully assented to that of the Church of England, preferring it before any in the World, as did the Learned *Grotius*. That Great Man (*Grotius*) took a Journey into England; and it appears from the following Words, which I have read in one of his Letters, that he was not very well pleased with his Journey: *Venio ex Anglia*, (says he) *ubi litera frigent, Cavillidici rem faciunt, & Theologi regnant* \*. However, being a Person of great Sense and Learning, he had a singular Esteem for the Church of England; and his Approbation of that Excellent Church is the more valuable, because he was a Man of free Thoughts.

II. The next Piece contained in this Volume, is an account of the Tombs and Monuments in the Cathedral Church of *Norwich*, begun by Sir *Thomas Browne*, and continued from the Year 1680. to this

\* I trust to my Memory in the Quotation of these Words.

pre-

present Time. That Church was horribly profaned in the Time of the Civil Wars; "It is tragical to relate" (*say Bishop Hall* \*) the furious Sacrilege committed under the Authority of *Linsey*, *Tofts* the Sheriff, and *Greenwood*; what clattering of Glasses, what beating down of Walls, what tearing down of Monuments, what pulling down of Seats, and wresting out of Iron and Brass from the Windows and Graves; what defacing of Arms, what demolishing of curious Stone-work, that had not any Representation in the World, but of the Cost of the Founder, and Skill of the Mason; what Piping on the destroyed Organ-Pipes. Vestments, both Copps and Surplices, together with the leathern Cross, which had been newly saved down from over the *Green-yard*, Pulpit, and the Singing-Books, and Service-Books, were carried to the Fire in the publick Market-Place. A lewd Wretch walking before the Train in his Cage trailing in the Dirt, with a Service-Book in his Hand, imitating in an impious Score, the Tune, and usurping the Words of the Litany, the Ordinance being discharged on the Guild Day, the Cathedral was fill'd with Musketeers, drinking and tobacco-nig as freely as it had turned Ale-house." Dr. Cudworth preached a Sermon in the Year 1649. before the House of Commons, and dedicated it to the House. I find in his Epistle Dedicatory a remarkable Passage, which I shall insert here. "Tis to be feared (*say that Excellent Man*) "that many among us, who throw down Idols in Churches, set them up in their Hearts; and that whilst we exclaim against painted Glasses, we do not scruple to cherish many unlawful Passions within us, and to solicit Idolotry with them." Dr. Cudworth knew what he said;

Among all the Sepulchral Inscriptions collected in this Book, the following appears to me the most va-

\* *Bishop Hall's Hard Measure*, pag. 63.

|| *Sir Thomas Browne observes*, that in the Time of the late Civil Wars, there were about an Hundred Brass Inscriptions stolen and taken away from Grave-stones in the Cathedral Church of *Normich*.

luable by reason of its Simplicity. Any one who reads those Lines engraved on the Wall upon the Figure of a Skeleton, must needs be affected with them.

*All you that do this Place pass by,  
Remember Death, for you must die;  
As you are now, even so was I,  
And as I am, so shall you be.*

The Epitaph of Dr. *Parslow*, late Dean of *Norwich*, has been omitted in this Collection, because it contains still some Words liable to Exception, tho' some other Words of that Kind have been erased.

III. The next Piece inserted in this Volume, is an Account of *Island*, written in the Year 1662. It contains some few Observations imparted to Sir *Thomas Browne* by a Native of *Island*, who came every Year into *England*. One of those Observations is expressed in these Words: "The last Winter, 1662, so cold; and lasting with us in *England*, was the mildest they have had for many Years in *Island*."

IV. I proceed to the Author's Account of some Urns found in *Brampton-Field* in *Norfolk*, Anno 1667. "Part of *Brampton-Field* (says he) being designed to be enclosed, while the Workmen made several Ditches, they fell upon divers Urns; but earnestly and carelessly digging they broke all they met with, and finding nothing but Ashes, or burnt Cinders, they scattered what they found. Of these Pots none were found above Three Quarters of a Yard in the Ground; whereby it appeareth, that in all this Time the Earth has little varied its Surface, tho' this Ground hath been plowed to the utmost Memory of Man. Some (Urns) were large and capacious, able to contain above Two Gallons, some of a middle, others of a smaller Size; the great ones probably belonging to greater Persons, or might be Family Urns, fit to receive the Ashes successively of their Kindred and Relations, and therefore of these some had Coverings of the same Mat-

ter,

"ter, either fitted to them, or a thin flat Stone laid  
 "over them; and therefore also great ones were but  
 "thinly found, but others in good Number. Some  
 "were of large wide Mouths, and Bellis proportiona-  
 "ble, with short Necks, and Bottoms of Three Inches  
 "Diameter, and near an Inch thick: Some small, with  
 "Necks like Juggs, and about that bigness; the  
 "Mouths of some few were not round, but after the  
 "Figure of a Circle compressed: Tho' some had small,  
 "yet none had pointed Bottoms, according to the  
 "Figures of those which are to be seen in *Roma Sot-*  
 "*texana, Viginus, or Mascardus*.....

"Those of the larger Sort, such as had Coverings,  
 "were found with their Mouths placed upwards; but  
 "great Numbers of the others were, as they informed  
 "me, (and one I saw my self,) placed with their  
 "Mouths downward, which were probably such as  
 "were not to be opened again, or receive the  
 "Ashes of any other Person. Tho' some wonder'd  
 "at this Position, yet I saw no Inconveniency in it;  
 "for the Earth being closely pressed, and especially  
 "in *minor* mouthed Pots, they stand in a Posture as  
 "like to continue as any other, as being less subject to  
 "have the Earth fall in, or the Rain to soak into  
 "them; and the same Posture has been observed in  
 "some found in other Places, as *Hollingshead* delivers  
 "of divers found in *Anglesea*.....

"Some had Inscriptions, the greatest Part none;  
 "Those with Inscriptions were of the largest Sort,  
 "which were upon the reverted Verges thereof.....  
 "The Letters of some few [were] after a fair *Roman*  
 "Stroke, others more rudely and illegibly drawn.....  
 "Out of one was brought to me a Silver *Denarius*,  
 "with the Head of *Diva Faustina* on the obverse  
 "Side, on the reverse the Figures of the Emperor  
 "and Empress, joining their Right Hands, with this  
 "Inscription, *Concordia*..... I also received from  
 "some Men and Women then present, Coins of *Post-*  
 "*umus* and *Tetricus* \*..... which being of much

---

\* With a radiated Crown,

later

" later Date, begat an Inference that *Urn-Buriall*  
 " lasted longer, at least in this Country, than is com-  
 " monly supposed. Good Authors conceive, that this  
 " Custom ended with the Reigns of the *Antonini*;  
 " whereof the last was *Antoninus Heliogabalus*, yet  
 " these Coins extend about Four score Years lower-  
 " There were also found some Pieces of Glass, and  
 " finer Vessels, which might contain such Liquors as  
 " they often buried in; or by, the Urns; divers Pieces  
 " of Brals of several Figures, &c." The Readers will  
 " find in the 10th Page of this Account, a Draught of one  
 " of those Urns, which is now lodged among the many  
 " Curiosities of *Dr. Stowe*.

Here follows another Passage of *Sir Thomas Browne*;  
 " Some Persons digging at a little distance from the  
 " Urn Places, in hopes to find something of Value,  
 " after they had digged about three quarters of a Yard  
 " deep, fell upon an observable Piece of Work  
 " The Work was square, about two Yards and a quar-  
 " ter on each Side. The Wall, or outward Part, a Foot  
 " thick, in colour Red, and looked like Brick; but it  
 " was solid, without any Mortar or Cement, or figured  
 " Brick in it, but of an whole Piece, so that it seemed  
 " to be framed and burnt in the same Place where it  
 " was found. In this kind of Brick-work were thirty  
 " two Holes, of about two Inches and an half Diamo-  
 " ter, and two above a quarter of a Circle on the *East*  
 " and *West* Sides. Upon two of these Holes, on the  
 " *East* Side, were placed two Pots, with their Mouths  
 " downward. Putting in their Arms they found the  
 " Work hollow below, and the Earth being cleared  
 " off, much Water was found below them, to the  
 " quantity of a Barrel, which was conceived to have  
 " been the Rain-Water which soaked in through the  
 " Earth above them.

" The upper Part of the Work being broken, and o-  
 " pen'd, they found a Floor about two Foot below,  
 " and then digging onward, three Floors successively  
 " under one another, at the distance of a Foot and half,  
 " the Stones being of a Slatty, not Brick, Substance.  
 " In these Partitions some Pots were found, but broke  
 " by the Workmen, being necessitated to use hard Blows  
 " for



"For the breaking of the Stones; and in the left Part  
 "is but one; a larger Hole was found of a very nar-  
 "row Mouth, the Ear, of the capacity of four or  
 "five Pints, which lay in an enclining Posture, close by  
 "the Wall, and was taken up whole. What  
 "Work this was, we must as yet reserve unto better  
 "Conjecture. Mean while we find in *Greter*, that  
 "some Monuments of the Dead had divers Holes sub-  
 "missively to let in the Ashes of their Relations; but  
 "Holes in such a great Number, to that Intent, we  
 "have not any where met with."

V. The Letters between Sir *Thomas Browne* and  
 Sir *William Dugdale*, contain an Explication of a  
 Passage in *Tacitus*; a short Account of some Birds;  
 Some Conjectures about that spacious Tract like a Bay,  
 called the *Great Level of the Fens*, which extends in-  
 to *Norfolk*, *Suffolk*, and some other Counties, &c.  
 The last Letter, which is the longest, was occasioned  
 by the Decease of a Gentleman, who died of a Con-  
 sumption. Dr. *Browne* makes several Reflections up-  
 on the Character of that Gentleman, and upon his  
 Disease. I shall only insert the following Passage, and  
 two or three Moral Precepts of the Author. "Some  
 "think that were few Consumptions in the Old  
 "World; when Men lived much upon Milk; and that  
 "the ancient Inhabitants of this Island were less trou-  
 "bled with Coughs, when they went naked, and slept  
 "in Caves and Woods, than Men now in Chambers and  
 "Feather-beds. *Aristo* will tell us, That there was no  
 "such Disease as a Catarrh in *Homer's* Time, and  
 "that it was but new in *Greece* in his Age. *Poly-  
 "dore Virgil* delivereth, That Pleurisies were rare in  
 "England, who lived but in the Days of *Henry* the  
 "Eighth. Some will allow no Diseases to be new;  
 "Others think that many old ones are ceased; and  
 "that such as are esteemed new, will have but their  
 "time. However, the Mercy of God hath scat-  
 "tered the great Heap of Diseases, and not loaded  
 "any one Country with all: Some may be new in  
 "one Country, which have been old in another. New  
 "Dis-

“ Discoveries of the Earth discover new Diseases ; for  
 “ besides the common Swarms, there are endemical and  
 “ local Infirmities proper unto certain Regions ; which  
 “ in the whole Earth make no small Number : And if  
 “ *Asia, Africa, and America* should bring in their List,  
 “ *Pandora's Box* would swell, and there must be a  
 “ strange Pathology.

Here follow some excellent Precepts of Sir Thomas Browne : *Let not the Law of thy Country be the non ultra of thy Honesty, nor think that always good enough, which the Law will make good.*

*Owe not thy Humility unto Humiliation by Adversity, but look humbly down in that State, when others look upward upon thee.*

*Be substantially Great in thy self, and more than thou appearest unto others ; and let the World be deceived in thee, as they are in the Lights of Heaven.*

VI. The last Piece contained in this Volume is an Account of the Antiquities of St. John's Chapel, now the Free-School of *Norwich*.

The most curious Passage contained in that Piece is taken from *Matthew Paris* : I shall insert it here for the Diversion of the Reader. “ It plainly appears  
 “ from our *English* Historians (*says the Author*) how  
 “ the Power of the Clergy was carry'd to the greatest  
 “ height ; and how the Rights and Privileges of the  
 “ Church were confirmed in the most solemn and tremendous Manner. *Henry the Third, King of England*, laying his Right Hand upon the Holy Gospels, took the Oath tendered to him by the Archbishop ; and all the Bishops that were present, holding lighted Candles in their Hands, as well as the Archbishop, excommunicated all those, who should encroach upon the Privileges of the Church, in the following Words ; BY THE AUTHORITY of Almighty God, and of the Son, and the Holy Spirit, we anathematize and turn out of the Doors of Holy Mother Church, all those, who shall knowingly and maliciously deprive the Clergy of their Right. Afterwards the Candles were thrown down, and lay upon the Floor smoking and stinking ; and the

## ART. 7. of LITERATURE 61

“the Archbishop spoke these dreadful Words :  
 “THUS, THUS let the damned Souls of those Men,  
 “who shall act contrary to this Injunction, and put a  
 “wrong Interpretation upon it, be extinguished,  
 “smoak and stink. And then every Body, but espe-  
 “cially the King, cried out, *Amen, Amen.* This  
 “was done in St. *Catharine's Chapel, Westminster.*”  
 The Clergy of the Church of *Rome* would be glad to  
 play the same Tricks again in *Great Britain* : But  
 the *Britains* will take care to prevent it.

¶ In quam immensum creverit, five (ut aliqui volunt)  
 excreverit Ecclesie & Hominum Ecclesiasticorum dignitas,  
 ante legem illam de manu mortua latam, quam solemnī,  
 quamque tremendo more (si quid religio valet) confirmata  
 sint Ecclesie sua Jura & Privilegia, satis ex Historicis nostris  
 norum. Henricus ejus nominis tertius, Anglorum Rex,  
 manum tenens dextram super Sacrosancta Evangelia, jura-  
 vit, Archiepiscopo juramentum distante; & qui tunc ex-  
 sistere, Præfules candelas accensas tenentes, simul cum  
 Archiepiscopo, omnes Ecclesiarum Violatores : conceptis  
 verbis excommunicaverunt : AUCTORITATE DEI  
 omnipotentis, & Filii, & Spiritus Sancti, Anathematiza-  
 mus, & a limine Sanctæ Matris Ecclesie sequestramus omnes  
 illos, qui a modo scienter & malitiose Ecclesias privaverint,  
 vel spoliaverint suo jure. Deinde candelæ extinctæ proji-  
 ciebantur fumigantes & fœtentes, denunciante Archiepis-  
 copo : SIC, SIC extinguantur, fumigent & fœteant animæ  
 condemnatæ eorum, qui hæc violabunt, & sinistre interpre-  
 tabuntur; & acclamatum est ab omnibus, sed a Rege fre-  
 quentius & alacrius, Amen, Amen. Acta sunt hæc in Ca-  
 pella S. Catharinæ, apud Westmonasterium. *Matthew  
 Paris in Henrico III.*



ARTICLE



## ARTICLE VII.

## R O M E.

A Considerable Book is newly come out with this Title:

*Petri Antonii Consignati, J. C. de Viris illustribus Marforum Liber singularis: cui etiam Sanctorum & Venerabilium Vita, nec non Marscanæ Inscriptiones accesserunt. Romæ. 1712. in 4to. pagg. 335.*

Father Joseph Maria Tammass has published the Third Volume of his *Institutiones Theologicae SS. Petrum*, containing, *nonnulla opuscula tum Latine, tum Græce, quarti sæculi à Christo, de Ecclesiæ dogmatibus & de hæresibus. Romæ, ex typographiæ Sacræ Congregationis de Propaganda Fide. 1712. in 8vo. pagg. 555.*

This Volume comprehends the *Anacrotus* of St. Epiphanius; a brief Exposition of the Catholic Faith by the same Father; and his *Anacephalæosis*.

The same Father is preparing for the Press, a New Edition of the *Liber Sacramentorum* of St. Gregory the Great. This Edition will be much more valuable than that of *Pamelius* published in the Second Volume of his *Liturgica*, and those of Father *Menard*, and the *Benedictin* Monks of the Congregation of St. Maur.

The Catalogue of the Noble Library of Cardinal *Imperiali* is come out.

*Catalogus Bibliothecæ Josephi Renati Imperialis, S. R. E. Diaconi Cardinalis S. Georgii, secundum Auctorum cognomina ordine alphabetico dispositus, una cum altero Catalogo scientiarum & artium. Romæ, ex officinâ typographicâ Francisci Gonzagæ, in Via latæ. 1711. in fol. pagg. 738.*

Mr,

## ART. 8. of LITERATURE. 63

Mr. *Laurence Alexander Zabawa*, Keeper of the *Vatican Library*, died the 26th of *January* last, at Fifty-Five Years of Age. His Death is very much lamented by all the Learned.

### B O L O G N A.

FATHER *Bernard Cavaliero* designs to publish a Book containing several useful Rules and Advices to learn all Sorts of Sciences, and to write upon any Subject relating to Learning. He discourges of the Qualities necessary to apply one self to Study, and of the Helps that are requisite for it. He describes the Vices most frequent among Men of Letters, and gives a Method to learn any particular Science.

### V E N I C E.

FIVE Dissertations concerning the late contagious Distemper of Oxen, have been printed here, and one at *Verona*, besides those of Dr. *Ramazzini* and Dr. *Micheletti*.

### P A D U A.

THE Marquis *John Poleni*, Professor of Astronomy in this University, has sent to the Press, a Book entituled, *De Vorticibus cœlestibus Dialogus*. There will be at the End of it another Piece printed with this Title, *Quadratura circuli Archimedis, & Hippocratis Chii analytica expressio*.

### B E R G A M O.

FATHER *John Paul Mazzuchelli* has published a Dissertation, under the fictitious Name of *Justus Vicecomes*, in Vindication of *Bernardin Corio* the best Historian of the *Milanese*.

*Pro Bernardino Corio Mediolanensi Historico Dissertatio Justi Vicecomitis, Bergomi, 1712. in 8vo. Pagg. 70.*

The

The Author undertakes to answer what was said against that Historian long ago by *Mark Jerome Vida*, Bishop of *Alba*, Famous for his *Latin* Poetry, and what has lately been objected against him by a Writer, who calls himself *Stefano d'Adda*.

## P A R I S.

THE Abbot *Flechier*, Doctor of *Sorbonne*, Canon and Archdeacon of *Nismes*, has sent to the Press the *Sermons preached before the King, and the Synodal Discourses* of his Uncle, in Three Volumes in 120. The late Bishop *Flechier* was preparing them for the Press, when he died, and they are the most Elaborate of all his Works.

## H O L L A N D.

MR. *Le Clerc's* Account of the Second Edition of *Minucius Felix*, published by Dr. *Davies*, has occasioned a New Book of Mr. *Gronovius*. That Book consisting of about 53 Pages in 8vo is lately come out with this odd Title.

*Ludibria malevola Clerici, vel Proscriptio pravae mercis ac mentis pravissima, quam exposuit in Minucio Felice Jean Le Clerc. Annec 1712. Tome XXIV. de la Bibliotheque Choisie.*

## L E Y D E N.

A Book concerning the Generation of Stones in the Earth, and in the Human Body, is newly come out.

*Jacobi Ludeen M. D. & Prov. Scaraburg. in W. Gothia Phys. Ord. De Lithogenesis Macro & Microcosmi, Exercitatio Physico-Medica. Cujus Pars prior generationem Lapidum in Majori mundo ostendit & petrificationis modos. Pars posterior generationem Lapidum in omnibus corporis humani partibus ex Observationibus Scriptorum idoneorum demonstrat. Lugduni Batavorum, apud Conradum Wisboff. 1713. in 12° pagg. 187.*

## L O N.

## L O N D O N.

I Have forgot to publish the following News in due time.

The Royal Academy of Sciences at *Paris* had a publick Meeting last *April*. The Abbot *Bignon*, their Illustrious President, congratulated the Assembly, because they had no Occasion to begin with a Funeral Encomium upon some Academickian, since none were dead during the last Six Months.

Dr. *Lemery, Junior*, read a Discourse concerning the different Colours of the Precipitates of *Mercury*, and gave an Account of many Experiments relating to that Subject.

The next Discourse concerning the Flux and Reflux of the Sea was read by Mr. *Cassini, Junior*. He shewed how the Time of High and Low Water may exactly be found in the Ports of *France*. He made it appear, that the *Equinox* is not the Time of the highest Water, as it was believed hitherto; and that those regular Motions of the Sea are an Effect of the Impression of the Moon, upon the Waters.

Mr. *Boulduc, Senior*, communicated to the Assembly a Discovery of a new *Opium*. Having tried several ways to correct the common *Opium*, which cannot be given but in a very small Dose, and yet frequently produces sad Effects; and perceiving that all his Corrections made no Alteration in the *Opium*, he tried different Narcoticks. He was in Hope that an Extract of the Flowers of wild Poppy would afford an Anodyne Quality; but he did not find it, when the Extract was only made with the bare Leaves of the Flower. He observed, that the Syrup of wild Poppy, and the Extract, were a little Soporiferous, when he left the Heads of the wild Poppy with the Leaves of the Flowers: which moved him to make an Extract of the Heads only; and it proved one of the mildest Somniferous Remedies; a Dose of Four Grains being sufficient to make one sleep without disordering the Head. This Remedy is the more useful, because we need not fetch it from *Turkey*, since it is very common in *France*.

M. *Vinslow*, an Eminent Anatomist, read a Discourse concerning the Glands to be found in the Bodies of Animals. He distributed them into different Classes, and subdivided each Class into many Species.

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## ARTICLE IX.

A BRIEF ENQUIRY, *into Free Thinking in Matters of Religion; and some pretended Obstructions to it, viz. I. The imposing of Creeds. H. Mystery. III. The Authority of the Ancient Fathers.* By SAMUEL PYCROFT, M. A. Fellow of Gonvil and Caius College in Cambridge. Printed at the University Press, for Edmund Jeffery Bookseller in Cambridge, and Jonah Bowyer at the Rose in Ludgatestreet, London. 1713. in 8vo. page. 150.

THERE will always be Free-Thinkers, unless we suppose a general Ignorance spread all over the Christian World; like that which prevailed in the barbarous Ages of Christianity. Learning puts Men upon Enquiries: Some take the right Way to find out Truth; and others have the Misfortune to run into Errors and Heresies. At the very Time of the Reformation there was a Set of Men in France, who call'd themselves Deists, as it appears from the Testimony of Beza†; which I might easily confirm by some Passages of another French Reformer‡, if there was Occasion for it. Nay, Beza informs us, that in the Year 1560. "there \* was a Tin-man at Orleans, so impudent as to maintain

† *History of the Reformed Churches of France* Vol. I. Lib. 2. pag. 88. ac Ann. 1552. Antwerp, 1580.

‡ Peter Viret.

\* Beza, ub. sup. Vol I. Lib. 3. pag. 289.

that



"that he might as well vent his Opinions as the Mi-  
 "nisters. And under pretence that he had some Learn-  
 "ing, he began to tell every body, that he found more  
 "Consist in *Horace* than in the Gospel, and that he  
 "hoped to be saved by the one, as well as by the other.  
 "The Ministers being informed of it, endeavoured to  
 "convince him of his Error; but it was in vain:  
 "Wherefore they accused him; and upon their Infor-  
 "mation he was committed to Prison, and being as  
 "wicked and impudent in his Answers, as he had been  
 "before, the Magistrates condemned him only to make  
 "an *amende honourable*, and to leave the Town.  
 "But having appealed from their Sentence to the  
 "Parliament of *Paris*, he was carried thither; and  
 "no Execution was made of him; that we know of".

*Great Britain* is not the only Country, that affords  
 Free-Thinkers. Men of that Character are to be found  
 in all the Christian Societies of *Europe*, without ex-  
 cepting the Church of *Rome*. I have been told, that  
 'tis a common Saying among the Learned *Italians*, *O*  
*tutti Catolici*; *O tutti Sociniani*; and every body  
 knows how many Antitrinitarians came out of *Italy*  
 in the Beginning of the Reformation. Among those  
 Men, who go by the Name of Free-Thinkers, some  
 are Learned and Modest; and their Objections have  
 occasioned many Excellent Books written against them.  
 As for those, who have neither Learning nor Modesty,  
 they ought not to be minded. Many are of Opinion,  
 that a National Church may be in Danger from Free-  
 Thinkers: I do not believe it; for several Reasons  
 which I need not mention here.

Mr. *Pycraft* makes several Reflexions in his *Intro-*  
*duction*. He wishes that those Free-Thinkers, who  
 write against the Clergy, would constantly observe the  
 Rules of Decency. He maintains that "'tis inconsistent  
 "with Decency and good Manners, to ridicule and  
 "aspers a whole Order of Men, whom the Wisdom  
 "of all Nations has thought fit to reverence and esteem  
 "very highly; or to represent those Societies as vile  
 "and despicable, that have been appointed by the  
 "Publick, with the utmost Prudence and Caution,  
 "for the Support of Learning and Religion. What-

“ever our Adversaries may think, *continues the Author*, some Regard is due to the Voicē of Mankind, and what they do not approve of, they might vouchsafe to mention with Decency and good Manners”.

The Author complains that a late Writer, speaking of the Power of Ecclesiasticks, joins the Clergy and the Devil together, when he says that it is *supported by the most inhuman and barbarous Methods; that the Malice of Hell or the Clergy could contrive.*

I shall add but one Passage more out of Mr. Pycroft's Introduction. These Words are to be found in a late Book: “As to the Gentlemen bred in the Army, if you compare them with those bred in the University, you will find none of that Awkwardness, Stiffness, Pedantry, and wrangling Temper, for which those educated in the other, are so remarkable. In one you meet not only with good Manners, Breeding, and polite Conversation, but with that good Sense and useful Knowledge, which is necessary to all who design to make a Figure in the World; whereas in the other, there's nothing so conceited, proud, ignorant, silly, and stupid, as a Pack of School-Boys, who without going into the World, have there grown old together”.

Our Author answers that Charge in the following Manner. “I have no Intention to quarrel with the Gentlemen of the Sword: I readily grant, that they are polite and well-bred: They are so unlike those Adversaries I have now to do with, that they can be civil and respectful to a Clergyman. But this I must say, without making odious Comparisons, that as for the most valuable Part of good Behaviour, I am persuaded the Universities give sufficient Tokens of it. Their Members are remarkably courteous, generous, and hospitable; and perhaps we can hardly fix upon a Place, where either an Acquaintance or a Stranger meets with more obliging Usage. If some Persons do not sit altogether so free and easy in Conversation as others, it may be imputed to a severe Course of Studies; together with what I readily allow, the Want of knowing the World. And if those School-Boys (since they must be so  
“disting-

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“distinguished) had the good Fortune to be called into  
“the World, before they grow old together, perhaps they  
“might make such a Figure as a Free-Thinker would  
“grieve at. It shows the greatest Degree of ill Man-  
“ners to impute that as a Fault, which is only a Mis-  
“fortune”.

I have seen many Civil and Well-bred Gentlemen in  
both Universities; and it must be confessed, that those  
Learned Bodies are eminently distinguished for their  
Generosity and Hospitality. As for what concerns  
Politeness, it ought to be considered, that every Gen-  
tleman who lives in a Capital City, is not a Polite  
Man; and some Allowance ought to be made for those  
Universities, that are not in great Towns, or in the  
Capital City of a Kingdom.

This short Treatise is like to be read by most of my  
Readers; and therefore it will be sufficient to give a  
general Notion of it.

I. In the First Chapter, the Author lays down some  
Rules, by which our Thoughts ought to be directed in  
Religious Enquiries; and then answers an Objection  
that concerns the ignorant and illiterate Part of Man-  
kind. It appears from the following Passage, that  
Mr. *Pycroft* has meditated upon that Subject. “I am  
“persuaded, (*says he*) if we should ask a great Part  
“of Mankind, what Notion they have of a God,  
“ (the First Article of Natural Religion,) we should  
“find they are as much mistaken, as if we had ex-  
“amined them about the Mysteries and Institutions  
“of Christianity; that they have as gross Conceptions  
“of God the Father, as the *Sacnians* entertain of  
“God the Son, and imagine that his whole Essence is  
“but Human Nature greatly exalted. But, *continues*  
“the Author, if they can by any Method obtain a  
“clearer Knowledge of God, I answer that by the  
“very same Method, they may learn as much of the  
“Christian Mysteries and Institutions as will be requir-  
“ed of them, &c.

II. The imposing of *Creeds* is looked upon by  
Free-Thinkers, as a great Obstruction to Freedom of  
Thought.

Thought. Our Author denies it, and undertakes to shew, in the Second Chapter.

1. "That the Governors and Pastors of the Church are peculiarly appointed to perform whatever is both lawful and necessary, for the Preservation of the Purity and Unity of Faith.

2. "That the imposing of Creeds is both lawful and necessary for that End. And,

3. "That the Governors and Pastors of the Church are the proper Judges of what ought to be imposed".

Afterwards the Author answers the Objections, that have been raised against the imposing of Creeds.

III. *Mysteries* are also accounted inconsistent with Freedom of Thought. Mr. *Pycroft* reduces the Difficulties of his Adversaries to the Four following Heads.

"Either, 1. They say that they know not what the Things are, that are to be believed; they have no Ideas of them: And what they have no Ideas of, 'tis impossible to assent to.

"Or, 2. That they have Ideas; but that those Ideas are contradictory; and consequently the Belief of that which is call'd the Mystery, is repugnant to Sense and Reason.

3. "They pretend, that 'tis not just and proper to argue from the Mysteries of Nature, to the Mysteries of Christianity." Because, as to the former, we see plainly that the thing is so.

4. "That they can discern no good End or Service, that arise from such unintelligible Doctrines."

The Author confutes those Four Assertions in the Third Chapter.

IV. V. In the Fourth and Fifth, he undertakes to vindicate the Authority of the Ancient Fathers in Matters of Religion. If their Authority be urged, says Mr. *Pycroft*, they are call'd *credulous old Fools*. He adds, "that the Contagion has lately proved so Epidemical in this Kingdom, that were it not for the resolute and unwearied Endeavours of a few Excellent Writers, some of which now rest from their Labours,

"bears, the Works of these Holy Men had been almost exploded and forgotten."

Our Author makes a Remark, that deserves some Consideration, "Those, says he, who live at, and near the time, when a Doctrine or Institution is first revealed or enjoined, are the best Judges of the Modes of speaking, general Belief, and Customs proper to it. And consequently if any of the most Early Writers of the Church, who were Men of strict Integrity, and sufficient Abilities and Application, have left any Records beyond them, grounded upon the Christian Revelation; those are the most useful and proper to direct us in examining that Revelation delivered to us in the Holy Scriptures; so far from obstructing a right Freedom of Thought, that they give the greatest Assistance towards it. And that Some of a Doctrine or Institution, which was universally embraced for Truth, when the Gospel was first published, by those that were sufficiently qualified, and indefatigably industrious to learn, and obey its Precepts, cannot fairly be judged a Falshood by any sober Thinker, unless there is plain Demonstration that it is so."

It must be confess'd, that this is a very plausible Argument; and I have lately observed what a Learned Protestant Layman says, viz. *that an excessive Contempt of the Fathers reflects upon the Christian Religion. If the Christian Religion* (continues that Author) *was not propagated by truly Pious and Learned Men, what Opinion can one have of it?* In order to elude the Force of Mr. Pycraft's Argument, some will say, that the Ancient Fathers brought Philosophical Notions into the Christian Religion, and adapted it to those Notions, as it has been practised in our Days by Father Malebranche. Others will affirm, that the Fathers had but an imperfect Knowledge of the Christian Doctrines, for Want of understanding the Jewish Dialect, which is quite different from the Greek Language. Those Gentlemen will very much insist upon this, and offer to prove it by several Instances. This is not a proper place to enquire into the Truth of those Assertions. I shall only observe, that though I have a

due Esteem for the Ancient Fathers, I think it cannot be denied, that we have now a more extensive Knowledge of the true Sense of the Holy Scriptures than they had.

Mr. *Pycroft* gives us, in a few Words, the Character of each Father of the Three First Centuries; and being a very sincere Writer, he declares that he will give up those, who, as he thinks, cannot be fairly defended. I shall only take Notice of some of his Observations. 1. Upon the many Allegories contained in the Epistle of *Barnabas*, he makes the following Remark. "Different Methods (says he) of urging and applying Scripture have been found proper, if not necessary, in different Ages or Places, according as the Genius of a People required. And altho' such Methods of interpreting Scripture, as *Barnabas* used, have been long exploded; yet they were certainly very proper and beneficial in those Early Days, to work upon such as had been lately converted from *Judaism*, and were constantly accustomed to *Abusions* and *Allegorical* Interpretations." I have often wondered, why the Fathers should be so strangely reflected upon for their *Allegorical* Explications of Scripture. Were they the First Inventors of that Method? Was it not in Use among the *Jews* before their Time? Nay, does not St. *Paul* himself acknowledge in the Epistle to the *Galatians*, that what he says of the Bond-Maid, and the Free-Woman, was an Allegory †? And in our Days, is there not a numerous Set of Protestant Divines beyond Sea, as fond of Allegories as *Barnabas*, or any other Ancient Ecclesiastical Writer?

2. Our Author thinks 'tis sufficiently clear, that *Hermas* was an Apostolical (if not an Inspired) Writer, of great Repute in the first Ages of Christianity.

3. Mr. *Pycroft* makes several Observations upon Mr. *Whiston's* Opinion concerning St. *Ignatius's* Epistles.

† Which things are an Allegory, Gal. iv. 24.

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4. *Tertullian* is one of those Fathers, whom he gives up to the Free Thinkers. "Learned he was, *says he*, "and wanted not *African Rhetoric*; but they (*Mr. Pycroft's Adversaries*) could hardly have taken up "with a Writer more rash, unguarded, and inconsi- "sistent. His Inconsistency is notorious, even in those "very Matters for which they extol him." The Au- thor adds, that *this was the Father that paved the Way to Arianism*, and gives some Instances of his Con- tradictions. However it must be confess'd, that *Ter- tullian* was a Man of Parts,

5. The Author tells us, that *such another flaming, rhetorical, unguarded Writer, was the Author of a Book de Trinitate, supposed to be Novatian.*

6. As for *Origen*, he was a very Pious and Learned Father; but "it must be confessed, that this great "Man plunged himself into dangerous Errors; and "tho' he has had many considerable Advantages, they "have not been able to wipe out every Stain, and clear "his Character as to all Particulars. Therefore his "Works ought to be read with the utmost Caution, and "carefully compared with other ancient Books, that "it may appear when he delivered the Sense of the "Church, and when he only brought forth the Fruit "of a strong Imagination."

7. The Books of *Arnobius*, says *Mr. Pycroft*, are of small Weight; being composed just upon his Conver- sion, when he was not fully instructed in the Faith.

8. *Eustantius* "was a compleat Master of natural "Sense and Reasoning, and wrote in a more pure and "beautiful Style than any of the ancient Fathers. But "as a *Christian Writer* his Authority is not great; for "he had obtained but a lame and imperfect Knowledge "of Christianity." *Mr. Pycroft* gives us two or three Instances of his *Deficiency*; to which I shall add ano- ther. That Father tells us, that Christ was crucified, and that his Legs were not broke like those of the two Thieves, *lest † his Body, being bruised and maimed,*

† Quæ omnia idcirco facta sunt, ne læsum ac diminutum corpus ad resurgendum inhabile redderetur. *Lastant. Lib. IV. cap. 26. Confer. Origen, contra Celsum. Lib. II, pag. 71. Cantab. 1658.*

*should*

*should not have been able to be raised from the Dead:*  
As if a Dead Body wanted to be whole and entire, in  
order to be raised by the Power of an Almighty Being.

## ARTICLE X.

TRAITE des Abus de la Critique en ma-  
tiere de Religion. Par le Pere DE LAU-  
BRUSSEL, de la Compagnie de Jesus.  
A Paris, chez Gregoire du Puis, rue S.  
Jacques, a la Fontaine d'Or. MDCCX.  
MDCCXI.

That is,

A TREATISE concerning the ill Use of Cri-  
tick in Matters of Religion. By Father  
DE LAUBRUSSEL, a Jesuit. In two  
Volumes in 8<sup>vo</sup> Paris. 1710, 1711. Vol. I,  
pagg. 38, and 394. Vol. II, pagg. 417.  
Sold by Paul Vaillant in the Strand.

HERE is another Treatise concerning Free-Think-  
ing in Matters of Religion, written by a Jesuit.  
The Author uses the Word *Critic* or *Free-Thinker* in  
a very large Sense. He gives that Name, not only  
to those, who reject Mysteries, and the Authority of  
the ancient Fathers, but in general to all the Protes-  
tants, and even to those *Roman-Catholick* Writers,  
who have now and then ventured to publish a Truth  
inconsistent with the Practices and Superstitions of the  
Church of *Rome*. Accordingly Father *de Laubrusse*  
censures Mr. *Simon* upon several Accounts, Dr. *de*  
*Launoi* for striking out several fictitious Saints out of  
the Calendar, and Dr. *du Pin* for making some harm-  
less Reflections upon the ancient Fathers. I need not  
tell



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tell the Readers, that he does not spare Mr. Le Clerc, Mr. Bayle, and several other Authors. Mr. Dodwell appears among Free-Thinkers, because he writ a Dissertation entitled, *De Paucitate Martyrum*. Had our Author known that Mr. Dodwell says, in one of his Books, that the ancient Prophets drank Wine to qualify themselves for the Inspiration; and in another, that the *† Language of the Beginning of St. John's Gospel is Platonical*; 'tis very probable he would have call'd him an impious Man.

I beg leave of my Readers to make here a short Digression, in Hopes that it will not be unacceptable to them. Father Baltus has published a Book, wherein he undertakes to shew, that the ancient Fathers have been falsely accused of *Platonism*. On the other hand, the Pious and Learned Mr. Dodwell, who was doubtless as well skill'd in the Writings of the Fathers, as the Author just now quoted, tells us: *It is a very notorious, how much that Philosophy (Plato's Philosophy) was received in the Apostolical Age, even among the Jews themselves, and how many of their Terms are alluded to, not only in Philo and Josephus, and the Apocryphal Hellenists, but in the New Testament also.* Now, if it be true, that Plato's Philosophy was very much in vogue in the Apostolical Age, even among the Jews; and that a great many Terms of that Philosophy are alluded to even in the New Testament, in so much that *the Language of the beginning of St. John's Gospel is Platonical*; does it not naturally follow from thence, that the most Ancient Fathers must have had a great Esteem for the *Platonick Philosophy*? I leave it to the Readers to judge, which of these Two modern Authors is most likely to be in the Right, without pretending to give my Opinion about it.

To return to Father *de Lambressel*: It seems

† Henry Dodwell's *Epistolary Discourse*, proving from the Scriptures and First Fathers, that the Soul is a Principle naturally mortal, but immortalized actually by the Pleasure of God, &c. London. 1706. pag. 139.

‡ Ubi sup. pag. 22.

to me, that the Design of his Work is to deprive Men of their natural Right of thinking and judging of Matters of Religion, and to make them pay a blind Obedience to the Church. Wherein he very much differs from Mr. *Pycroft*, as it will appear from the following Passage of that Protestant Author. "To \* exercise our Thoughts freely. (*says Mr. Pycroft*) about the Doctrines of Religion, in a proper and rational Sense, is a Privilege which all Men may claim as their Birthright, as they are born to a State of Probation. For 'tis obvious enough, that the great Ends for which we were brought into the World, with the Faculties of Thinking and Judging, are to discover and embracethose Divine Truths that are the Foundation of Everlasting Happiness; to distinguish them from the Doctrines and vain Speculations of Men; and to adorn our Lives with a suitable Conduct. And indeed, if we were debarr'd of the Privilege of Examining and Judging according to our Abilities, we should cease to be accountable for any thing that we believe or practice: Because then neither our Belief nor our Practice would be the result of Reason and Choice, which only can oblige us to give an Account". This single Passage of Mr. *Pycroft* is certainly more edifying than the whole Performance of Father *de Laubruffel*.

Our Author appears very much displeased with a Protestant Writer, who gives the following Description of the Mass. "What is the Order and the whole Pomp of the Mass? *says that Writer* ||. A Man dressed like a Player, having the upper Part of his Head shaved, comes to play his Part upon an Altar full of Idols, and to amuse piously the Spectators with several Gesticulations and Motions of the Body. Sometimes he stands; and sometimes he stoops: Sometimes he turns and whirls about; and at other times he only makes half a Turn. He frequently

\* See Pag. 29. and 30. of Mr. *Pycroft's* Book abovementioned.

|| Amandus Polanus à Polansdorff Syntagm. Theol. l. 6. c. 56.

"bends

"bends his Head, and then moves slowly, stretching  
 "out or letting down his Arms. He makes continual  
 "Gesticulations, and many Signs of the Cross: He  
 "often mutters, and then speaks with a loud Voice to  
 "the Congregation, without vouchsafing to look up-  
 "on them. Sometimes he breathes upon the Bread  
 "and the Calice: this they call, *To make the*  
 "*Body of Christ*. Afterwards he shuts his Eyes as if  
 "he was fast asleep; and then he awakes, sighs,  
 "strikes his Breast with his Fist, and falls a singing  
 "all of a sudden. He raises above his Head what  
 "they call the Host, that the People who lie prostra-  
 "ted upon the Ground, thumping their Breasts, may  
 "worship it as a Deity. He sets the Host again upon  
 "the Altar, divides it into Three Parts, eats one,  
 "drowns the Second in the Calice, and keeps the  
 "Third. Which being done, he stretches out his  
 "Arms, and shews to the People a gilded Plate, mov-  
 "ing it to his Forehead, and then to his Breast:  
 "He kisses the Altar, &c."

Father de Laubruffel says, this Protestant Writer  
 ridicules the *dreadful Sacrifice*. I am sorry that Je-  
 suit should be so far prepossessed in favour of his Re-  
 ligion, as not to see that such a Metamorphosis, as  
 that of the Lord's Supper into a Mass, can never be  
 justified. *Jerome Xavier* was sensible of it. When I  
 read the *Life \* of Jesus Christ*, written by that Je-  
 suit for the Use of the *Eastern Indians*, I observed,  
 that the Author inserted in it all the Facts con-  
 tained in the Gospel, excepting the Institution of the  
 Lord's Supper. I cannot ascribe this Omission to a  
 Slip of Memory; and I am fully persuaded that *Je-  
 rome Xavier* considering that the Lord's Supper had  
 been instituted with great Simplicity, thought fit to  
 say nothing of it. He was doubtless afraid his Pro-

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\* *Historia Christi Persicè conscripta, simulque multis  
 modis contaminata, (that is, interspersed with several Fa-  
 bles and Legends, which have been added to the Facts menti-  
 oned in the Gospels) à P. Hieronymo Xavier, Soc. Jesu:  
 Latine reddita, & Animadversionibus notata à Ludovico de  
 Dieu. Lugd. Batav. 1639. in 4to.*

follyes would compare that Institution with the Mass; and wonder at the prodigious Alteration which it has undergone. *Louis de Dieu* has published several Animadversions upon this Work of *Jerome Xathery*; and, if my Memory does not fail me, takes no notice of the Omission just now mentioned.

Our Author, who bears an ill Will to the Criticks, would have us to lay aside the *Great Criticks* upon the Bible, and proposes a new Collection instead of that. "Could any thing be more respectable, says he, than an Edition of Sacred Criticks, in which, instead of that Multitude of new Grammarians, who are indeed Learned, but conceited; and not very Orthodox, such as *Munster*, *Fagius*, *Vatablus*, *Cassio*, *Clarus*, *Densius*, *Grotius*, &c. one might find the most considerable Greek and Latin Fathers, such as *Origen*, *Chrysostome*, *Basil*, the Three *Gregories*, *St. Hilary*, *St. Jerome*, *St. Ambrose*, *St. Augustin*, &c. &c. &c." 'Tis a surprising thing that a Design so glorious to Tradition, and so proper to discover the Merit of the Fathers; and to take off the Impressions of Heresy and bold Criticisms, should not have been executed". I do not deny, that such a Collection would be of good Use to those who are not able to purchase all the Works of the Fathers: But why should the *Great Criticks* be laid aside, as a Pack of insignificant and dangerous Writers? Bigotry prevails through this whole Work: The Design of this Treatise is to enslave the Minds of the Faithful.



ARTI.

ARTICLE XI.

**DIALOGUES DES MORTS**, composés pour l'éducation d'un Prince. A Paris, chez Florentin de laulne rue St. Jacques à l'Empereur. 1712.

That is,

**DIALOGUES OF THE DEAD**, written for the Education of a Prince. Paris. 1712. In 12° pagg. 314.

**T**HESE Dialogues, which I have mentioned above, are not come yet to my Hands. The Authors of the *Memoirs of Trévoux* tell us, that "there is such a Conformity of Principles, Thoughts, and Style, between *Telemachus* and those Dialogues, that one would be tempted to believe they have been composed by the same Hand". Such is the Judgment of those Gentlemen. The Readers may judge of this Performance by the Two following Dialogues, and by some Fragments, which I shall insert here, as I find them in the Memoirs just now mentioned.

*A Dialogue between Dion and Gelon.*

D I O N.

"Il y a long tems, ô merveilleux homme! que j'admire de te voir. Je sçai que Syracuse te dut autrefois sa liberté.

GELON.

## G E L O N.

“ Et moi je sçai que tu n’as pas eû assez de sagesse pour  
 “ la lui rendre. Tu n’avois pas mal commencé contre  
 “ le Tyran, quoi qu’il fût ton beaufrere ; mais dans la  
 “ suite l’orgueil, la mollesse & la défiance, vices d’un  
 “ Tyran, corrompirent peu à peu tes mœurs. Aussi  
 “ les tiens même t’ont fait perir.

## D I O N.

“ Peut on gouverner la République sans être exposé  
 “ aux envieux & aux traitres ?

## G E L O N.

“ Oui sans doute, j’en suis une belle preuve. Je  
 “ n’étois pas Syracusain : quoi qu’étranger, on me vint  
 “ chercher pour me faire Roi, on me fit accepter le  
 “ diademe : je l’ai porté avec tant de douceur & de  
 “ moderation pour le bonheur des peuples, que mon  
 “ nom est encore reveré & aimé par les citoyens. Quoi-  
 “ que ma famille, qui a régné après moi, m’ait des-  
 “ honoré par ses vices, on les a soufferts pour l’amour  
 “ de moi. Après cet exemple il faut avouer qu’on peut  
 “ commander sans se faire hair ; mais ce n’est pas à moi  
 “ qu’il faut cacher tes fautes : la prospérité t’avoit fait  
 “ oublier la Philosophie de ton ami Platon.

## D I O N.

“ Hé ! Quel moyen d’être Philosophe, quand on est le  
 “ maître de tout, & qu’on a des passions qu’aucune  
 “ crainte ne retient ?

## G E L O N.

“ J’avoue que les hommes qui gouvernent les autres  
 “ me font pitié. Cette grande puissance de faire le mal  
 “ est un horrible poison ; mais enfin, j’étois homme  
 “ comme toi, & cependant j’ai vécu dans l’autorité  
 “ Royale

“ Royale jusqu'à une extreme veillesse, sans abuser de  
 “ ma puissance.

D I O N.

“ Je reviens toujours là ; il est facile d'être Philoso-  
 “ phe dans une condition privée. Mais quand on est  
 “ au dessus de tout. . .

G E L O N.

“ Hè ! c'est quand on est au dessus de tout qu'on a  
 “ un plus grand besoin de Philosophie, pour soi- &  
 “ pour les autres qu'on doit gouverner. Alors il faut  
 “ être doublement sage, & borner au dedans par la  
 “ raison, une puissance que rien ne borne au dehors.

D I O N.

“ Mais j'avois le vieux Denys mon beaupere, qui  
 “ avoit fini ses jours paisiblement dans la tyrannie.  
 “ Je m'imaginois qu'il n'y avoit qu'à faire de même.

G E L O N.

“ Ne vois-tu pas que tu avois commencé comme un  
 “ homme de bien, qui veut rendre la liberté à sa patrie ?  
 “ Esperois-tu qu'on te souffriroit dans la tyrannie, pu-  
 “ isqu' on ne s'étoit confié à toi que pour renverser la  
 “ Tyran ? C'est un hazard quand les méchans évitent  
 “ les dangers qui les environnent. Encore même sont-  
 “ ils assez punis par le besoin où ils se trouvent de se  
 “ précautionner contre ces périls, en répandant le  
 “ sang humain, en désolant la Republique. Ils n'ont  
 “ aucun moment de repos, ni de sûreté. Ils ne peu-  
 “ vent jamais goûter, ni le plaisir de la vertu, ni la  
 “ douceur de l'amitié, ni celle de la confiance & d'une  
 “ bonne reputation. Mais toi qui étois l'esperance  
 “ des gens de bien, qui promettois des vertus sinceres,  
 “ qui avois voulu établir la Republique de Platon,  
 “ tu commençois à vivre en Tyran, & tu croyois qu'on  
 “ te laisseroit vivre ?

Vol. VI.

G

D I O N.

## 82 MEMOIRS. ART. II.

D I O N.

“ Hé bien, si je retournois au monde, je laisserois  
“ les hommes se gouverner eux mêmes comme ils  
“ pourroient ; j’aimez mieux m’aller cacher dans  
“ quelque île déserte, que de me charger de gouverner  
“ une République. Si on est méchant, on a tout à  
“ craindre ; si on est bon, on a trop à souffrir.

G E L O N.

“ Les bons Rois, il est vrai, ont bien des peines à  
“ souffrir ; mais ils jouissent d’une tranquillité & d’un  
“ plaisir pur au dedans d’eux mêmes, que les Tyrans  
“ ignorent toute leur vie. Sçais tu bien le secret de  
“ regner ainsi ? Tu devois le sçavoir ; car tu l’as sou-  
“ vent ouï dire à Platon.

D I O N.

“ Rends le moi de grâce ; car la fortune me l’a fait  
“ oublier.

G E L O N.

“ Il ne faut pas que l’homme regne, il faut qu’il se  
“ contente de faire regner les loix. S’il prend la  
“ Royauté pour lui, il la gâte, il se perd lui même.  
“ Il ne doit l’exercer que pour le maintien des loix &  
“ le bien des peuples.

D I O N.

“ Cela est bien aisé à dire, mais difficile à faire.

G E L O N.

“ Difficile à faire, il est vrai ; mais non pas impos-  
“ sible. Celui qui t’en parle, l’a fait comme il te le  
“ dit. Je ne cherchai point l’autorité, elle me vint  
“ chercher. Je la craignis, j’en connus tous les em-  
barras ;



## ART. II. of LITERATURE. 83

“barras : je ne l’acceptai que pour le bien des hommes.  
“Je ne leur fis jamais sentir que j’étois le maître. Je  
“leur fis seulement sentir qu’eux & moi devions céder  
“à la raison & à la justice. Une vieille & respectée,  
“une mort qui a mis toute la Sicile en deuil, une re-  
“putation sans tache & éternelle, une vertu recom-  
“pensée ici bas par le bonheur des Champs Elysées,  
“sont le fruit de cette Philosophie si longtems conser-  
“vée sur le Tréne.

### D I O N.

“Helas ! Je sçavois tout ce que tu me dis. Je pré-  
“tendois en faire autant ; mais je ne me désois point  
“de mes passions, & elles m’ont perdu. De grâce, souf-  
“fre que je ne te quitte plus.

### G E L O N.

“Non, tu ne peux être admis parmi ces ames bien-  
“heureuses, qui ont bien gouverné. Adieu.

*A Dialogue between Pompey the Younger, and  
Ménas, his Father’s Freed-Man.*

### M E N A S.

“Voulez vous que je fasse un beau coup ?

### P O M P E E.

“Quoi donc ? Parle, te voilà tout troublé, tu as  
“l’air d’une Sibylle dans son antre, qui étouffe, qui  
“écumè, qui est forcenée.

### M E N A S.

“C’est de joye. O l’heureuse occasion ! Si c’étoit  
“mon affaire, tout seroit déjà achevé. Le voulez vous  
“en un mot ? Oui, ou non ?

G 2

POM.

## P O M P E'E.

"Quoi! Tu ne m'expliques rien, & tu demandes une réponse? Dis donc ce que tu veux. Parle clairement.

## M E N A S.

"Vous avez là Antoine & Octave couchés à cette table dans votre vaisseau, ils ne songent qu'à faire bonne chère.

## P O M P E'E.

"Crois-tu que je n'aye pas des yeux pour les voir?

## M E N A S.

"Mais avez-vous des oreilles pour m'entendre? Le beau coup de filet?

## P O M P E'E.

"Quoi! Voudrais-tu que je les trahisse? Moi manquer à la foi donnée à mes ennemis? Le fils du grand Pompée agir en scelerat? Ha! Menas, tu ne me connois pas.

## M E N A S.

"Vous m'entendez encore plus mal: ce n'est pas vous qui devez faire ce coup. Voilà la main qui le prépare. Tenez votre parole, ô grand homme! & laissez faire Menas, qui n'a rien promis.

## P O M P E'E.

"Mais tu veux que je te laisse faire, moi à qui on s'est confié? Tu veux que je le sache & que je le souffre? Ah! Menas, mon pauvre Menas, pourquoi me l'as-tu dit? Il falloit le faire sans me le dire.

MENAS.

M E N A S.

“ Mais vous n'en sçavez rien. Je couperai la corde  
 “ des ancrs, nous irons en pleine mer : les deux Ty-  
 “ rans de Rome sont dans vos mains. Les Manes de  
 “ votre pere seront vangés des deux heritiers de Ce-  
 “ sar ; Rome sera en liberté : qu'un vain scrupule ne  
 “ vous arrête pas, Menas n'est pas Pompée. Pompée  
 “ sera fidelle à sa parole, genereux, tout couvert de  
 “ gloire : Menas l'Affranchi, Menas fera le crime, &  
 “ le vertueux Pompée en profitera.

P O M P E E.

“ Mais Pompée ne peut sçavoir le crime & le per-  
 “ mettre sans y participer. Ah malheureux ! Tu as  
 “ tout perdu en me parlant. Que je regrette ce que  
 “ tu pouvois faire ?

M E N A S.

“ Si vous le regrettez, pourquoi ne le permettez  
 “ vous pas ? Et si vous ne le pouvez permettre, pour-  
 “ quoi le regrettez vous ? Si la chose est bonne, il faut  
 “ la vouloir hardiment, & n'en point faire de façon ;  
 “ si elle est mauvaise, pourquoi vouloir qu'elle fût  
 “ faite ? Vous êtes contraire à vous même. Un phan-  
 “ tôme de vertu vous rend ombrageux, & vous ne  
 “ faites bien sentir la verité de ce qu'on dit, qu'il faut  
 “ une ame forte pour oser faire de grands crimes.

P O M P E E.

“ Il est vrai, Menas, je ne suis, ni assez bon pour  
 “ ne vouloir pas profiter d'un crime, ni assez mechant  
 “ pour oser le commettre moi même. Je me vois dans  
 “ un entre-deux qui n'est, ni vertu, ni vice. Ce n'est  
 “ pas le vrai honneur, c'est une mauvaise honte qui  
 “ me retient. Je ne puis autoriser un traître, & je  
 “ n'aurois point d'horreur de la trahison, si elle étoit  
 “ faite pour me rendre maître du monde.

*In the XVIIIth Dialogue Timon speaks thus to Alcibiades.*

“ Donnez moi des hommes simples, droits, mais en  
 “ tout bons & pleins de justice, je les aimerai, je ne les  
 “ quitterai jamais, je les encenserai, comme des Dieux  
 “ qui habitent sur la terre: mais tant que vous me  
 “ donnerez des hommes qui ne sont pas hommes, mais  
 “ des renards en finesse & des tigres en cruauté, qui  
 “ auront le visage, le corps, la voix humaine, avec  
 “ un cœur de monstre comme les Sirenes, l’humanité  
 “ même me les fera détester & fuir.

# ALCIBIADE.

“ Il faut donc vous faire des hommes exprès. Ne  
 “ vaut-il pas mieux s’accommoder aux hommes, tels  
 “ qu’on les trouve, que vouloir les haïr jusqu’ à ce  
 “ qu’ils s’accommodent à nous? Avec ce chagrin si  
 “ critique, on passe tristement la vie, méprisé, moc-  
 “ qué, abandonné, & on ne goûte aucun plaisir. Pour  
 “ moi, je donne tout aux coutumes & aux imaginati-  
 “ ons de chaque peuple. Par tout je me réjouis, & je  
 “ fais des hommes tout ce que je veux. La Philoso-  
 “ phie qui n’aboutit à faire d’un Philosophe qu’un hibou,  
 “ est d’un bien mauvais usage. Il faut en ce monde une  
 “ Philosophie qui aille plus terre à terre. On prend  
 “ les honnêtes gens par les motifs de la vertu, les vo-  
 “ luptueux par leurs plaisirs, & les fripons par leur  
 “ intérêt. C’est la seule bonne manière de savoir  
 “ vivre, tout le reste est vilain, & bile noire qu’il  
 “ faudroit purger avec un peu d’Ellebore.

*In the same Dialogue Socrates traces a just Me-  
 dium between the wild Virtue of Timon, and the  
 mean Complaisance of Alcibiades.*

“ Je ne vous conseillerai jamais de vous rengager,  
 “ ni dans les assemblées du peuple, ni dans les festins  
 “ pleins de licence, ni dans aucune société, avec un  
 “ grand

## ART. II. of LITERATURE. 87.

" grand nombre de citoyens ; car le grand nombre est  
 " toujours corrompu. Une retraite honnête & tran-  
 " quille, à l'abri des passions des hommes & des siennes.  
 " propres, est le seul érat qui convienne à un vrai Philo-  
 " sophe. Mais il faut aimer les hommes & leur faire,  
 " du bien malgré leurs défauts. Il ne faut rien at-  
 " tendre d'eux que de l'ingratitude, & les servir sans  
 " intérêt. Vivre au milieu d'eux pour les tromper,  
 " pour les éblouir, & pour en tirer de quoi contenter  
 " les passions, c'est être le plus méchant des hommes,  
 " & se préparer des malheurs qu'on mérite. Mais se  
 " tenir à l'écart, & néanmoins à portée d'instruire &  
 " de servir certains hommes, c'est être une Divinité  
 " bienfaisante sur la terre. L'ambition d'Alcibiade  
 " est pernicieuse ; mais votre misanthropie est une vertu  
 " foible, qui est mêlée d'un chagrin de temperament.  
 " Vous êtes plus sauvage que détaché. Votre vertu  
 " âpre, impatiente, ne sçait pas assez supporter le vice  
 " d'autrui : c'est un amour de soi même qui fait qu'on  
 " s'impatiente, quand on ne peut réduire les autres au  
 " point qu'on voudroit. La philanthropie est une ver-  
 " tu douce, patiente & désintéressée, qui supporte le  
 " mal sans l'approuver. Elle attend les hommes, elle  
 " ne donne rien à son goût, ni à sa commodité. Elle  
 " se sert de la connoissance de sa propre foiblesse, pour  
 " supporter celle d'autrui. Elle n'est jamais dupe des  
 " hommes les plus trompeurs & les plus ingrats, car  
 " elle n'espère, ni ne veut rien d'eux pour son propre  
 " intérêt. Elle ne leur demande rien que pour leur  
 " bien véritable. Elle ne se lasse jamais. Dans cette  
 " bonté désintéressée, elle imite les Dieux, qui ont  
 " donné aux hommes la vie sans avoir besoin de leur  
 " encens, ni de leurs victimes.

### *A Fragment of a Dialogue between Cicero and Demosthenes.*

#### CICERO N.

" Pouvez-vous comparer la richesse de votre genie  
 " à la mienne, vous qui êtes sec ; sans ornement ; qui  
 " êtes toujours contraint par des bornes étroites &  
 " resser-

“resserrées ; vous qui n’entendez aucun sujet ; vous à  
 “qui on ne peut rien retrancher, tant la manière dont  
 “vous traitez les sujets est, si j’ose me servir de ce  
 “terme, affamée ; au lieu que je donne aux miens une  
 “étendue qui fait paroître une abondance & une fer-  
 “tilité de génie, qui a fait dire qu’on ne pouvoit rien  
 “ajouter à mes ouvrages !

### DEMOSTHENE.

“Celui à qui on ne peut rien retrancher, n’a rien  
 “dit que de parfait.

### CICERON.

“Celui à qui on ne peut rien ajouter, n’a rien omis  
 “de tout ce qui pouvoit embellir son ouvrage.

### DEMOSTHENE.

“Ne trouvez-vous pas vos discours plus remplis de  
 “traits d’esprit que les miens ? Parlez de bonne foi,  
 “n’est ce pas là la raison par laquelle vous vous élevez  
 “au dessus de moi ?

### CICERON.

“Je veux bien vous l’avouer, puisque vous me par-  
 “lez ainsi : mes pièces sont infiniment plus ornées que  
 “les vôtres, elles marquent bien plus d’esprit, de tour,  
 “d’art, de facilité ; je fais paroître la même chose  
 “sous vingt manières différentes. On ne pouvoit  
 “s’empêcher en écoutant mes Oraisons d’admirer mon  
 “esprit, d’être continuellement surpris de mon art,  
 “de s’écrier sur moi, de m’interrompre, pour m’ap-  
 “plaudir & me donner des louanges. Vous deviez  
 “être écouté fort tranquillement, & apparemment  
 “vos Auditeurs ne vous interrompoient pas.

## DEMOSTHENE.

“ Ce que vous dites de nous deux est vrai. Vous  
 “ ne vous trompez que dans la conclusion que vous  
 “ en tirez. Vous occupiez l’Assemblée de vous même,  
 “ & je ne l’occupois que des affaires dont je parlois.  
 “ On vous admiroit, & moi j’étois oublié par mes  
 “ Auditeurs, qui ne voyoient que le parti que je vou-  
 “ lois leur faire prendre. Vous réjouissiez par les  
 “ traits de votre esprit, & moi je frappois, j’abbatois,  
 “ j’atterrois par des coups de foudre. Vous faisiez dire,  
 “ qu’il parle bien ! Et moi je faisois dire, allons, mar-  
 “ chons contre Philippe. On vous louoit : on étoit  
 “ trop hors de soi pour me louer. Quand vous ha-  
 “ ranguez, vous paroissiez orné : on ne decouvroit en  
 “ moi aucun ornement : il n’y avoit dans mes piéces  
 “ que des raisons précises, fortes, claires ; ensuite des  
 “ mouvemens semblables à des foudres auxquels on  
 “ ne pouvoit résister. Vous avez été un Orateur par-  
 “ fait, quand vous avez été comme moi, simple,  
 “ grave, austere, sans art apparent ; en un mot, quand  
 “ vous avez été Demosthenique ; mais lorsqu’on a  
 “ senti en vos discours l’esprit, le tour & l’art, alors  
 “ vous n’étiez que Cicéron, vous éloignant de la  
 “ perfection, autant que vous vous éloigniez de mon  
 “ caractère.



## ARTICLE XII.

## PARIS.

**T**HE XVth Volume of Mr. *de Tillemont's* Me-  
 moirs concerning the Ecclesiastical History of the  
 Six first Centuries, is lately come out. It contains,  
 among other things, an Account of the Persecution of  
 the *African Church* by the *Vandals*.

Me-

*Memoires pour servir a l'Histoire Ecclesiastique des six premiers siecles de l'Eglise, justifiez par les citations des Auteurs originaux; avec des Notes pour éclaircir les difficultez des faits & de la Chronologie. Tome seizieme, qui comprend l'Histoire de S. Prosper, de S. Hilaire Pape, de S. Sidoine, d'Acace de Constantinople, de S. Eugene de Carthage, & la persecution de l'Eglise d'Afrique par les Vandales, d'Eupheme, & de S. Macedone, Patriarches de Constantinople, & de divers autres Saints & Saintes ou grands Hommes, qui sont morts depuis l'an 463. jusques en 513. Par M. le Nain de Tillemont. Paris 1712. in 4to. pagg. 838.*

Mr. le Clerc has put out a System of Vision grounded upon new Principles.

*Système de la Vision fondé sur de nouveaux principes. Par Sebastien le Clerc, Chevalier Romain, Dessinateur & Graveur Ordinaire du Cabinet du Roy. Paris 1712 in 8vo. pagg. 151.*

The Author pretends to shew, among other Things, that No-body sees any Object distinctly but with one Eye, tho' both Eyes are opened.

The following Books will shortly come out.

*An Historical and Dogmatical Treatise of Encomunications.*

*Letters concerning several pious, moral, and learned Subjects, by Antony Godeau Bishop of Vence.*

*An Abridgment of the Lives of Painters, by the late Mr. de Piles, with the Author's Life. The Second Edition enlarged.*

*A Demonstration of the Existence of God, adapted to the meanest Capacities. Written by a Famous Author.*

A new Edition of the *Parfait Negotiant*, by the late Mr. James Savary, is actually in the Press: It will come out with great Additions.

*La Suite du Parfait Negotiant* has been lately printed.

A Work entituled, *Meditations upon select Passages of the Holy Scripture, for every Day in the Year*



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Will be published next Month, in five Volumes.  
'Tis a Translation of the *Manna dell' unione*, written  
by the Famous Father *Segneri*.

### D R E S D E N.

A Roman-Catholick is translating into *Latin* Mr.  
*Leibnitz's* Essay concerning the Goodness of  
God, the Free-Will of Man, and the Origin of Evil.  
A Lutheran Divine is also translating the same Work  
into the German Language.

### P A R I S.

Father *de Val*, a Jesuit of the College of *la Fleche*,  
has published his Funeral Oration upon the late  
Dauphin, Grandson of *Lewis XIV.* pronounced in that  
College. There is in it a remarkable Passage concerning  
*Transensism*.

“ Verum quis esse tamen jam potest in *Gallia* metus,  
“ postquam tartareum monstrum *Ludovicus* debella-  
“ vit; postquam ejus templa, & aras, & focus fun-  
“ ditus evertit; postquam in natale solum, unde in-  
“ repleat, lacero debilitatum corpore, multis defor-  
“ matum vulneribus, procul amandavit. Utinam,  
“ Audifores, veteris illius hæresis profligatæ penitus  
“ ruinas non excitet recens altera ex alterius funere redi-  
“ viva quamquam nonne jam eadem penè è tumulto  
“ ad vitam revocata est, mutata facie, murato no-  
“ mine? Nonne venenati corporis truncatas partes more  
“ serpentum recollegit, vel immanis illius hydræ in-  
“ star, de qua passim Poetæ, altero repullulante capite  
“ prioris damnum reparavit? Nonne inter nos diver-  
“ satur hospes, nobis assidet veluti amica, nobiscum  
“ pernoctat contobernalis, sub istis testis, istis in  
“ domibus, in agro, in urbe, in provincia, ed formi-  
“ dabilior, quod occultior. Neque enim, ut quondam,  
“ aperta fronte graditur, sed clam & per cuniculos  
“ subrepat, ut furtivo lapsu incautas mentes tertius  
“ fallat. Oblitis fuce & cerussa maculis, qua inussere  
“ corpori missa cœlitus fulmina, ipsam veritatem di-  
“ ceres,

"ceres, ejus vultum & sermonem, quâ valet arte,  
"mentitur, ficta prorsus & ad aucupium elaborata,

The Abbot de Villiers has published a Collection of his Poems, and other Poetical Pieces.  
*Poemes & autres Poësies de \*\*\* A Paris chez Jacques Collombat, &c. 1712. in 12o pagg. 540.*

Besides the Art of Preaching and the Poem concerning Friendship, which are so well known, the Readers will find here Seventeen Epistles, a Letter upon Eloquence and Poetry, a Letter in Old French, an Ode upon the War, &c. The Art of Preaching comes out with several Additions. The Author proposes the Style of the Holy Scripture as a Model for a Preacher.

*C'est là que par des tours au Prophète inspirez,  
Tu verras d'un seul coup les méchans atterrez,  
Et le juste exalté trouver dans un seul terme  
La paix & le bonheur que la vertu renferme.*

He believes that Simplicity is the Character of true Eloquence, and condemns every thing that is opposite to it. His Poem upon Friendship begins thus:

*Je chante l'Amitié, c'est elle qui m'inspire;  
Attentif à ses loix, soumis à son empire,  
Toujours pour mes amis plein d'une égale ardeur,  
Je viens des tièdes cœurs échauffer la froideur.*

In the Ode upon War the Abbot de Villiers speaks thus of a true Hero.

*Loin d'aimer la guerre, il l'abhorre;  
En triomphant même il déplore  
Les désastres qu'elle produit,  
Et couronné par la Victoire,  
Il gemit de sa propre gloire,  
Si la paix n'en est pas le fruit.*

FRANC.

## FRANCFORT.

THE following Book of Dr. *Valentini* runs upon several curious Subjects.

*Michaelis Bernhadi Valentini Archiatri Hassio-Darmstatini Phil. & Med. P. &c. Novella Medicolegales, seu responsa Medico-forensia ex Archivis celebriorum Facultatum Academicarum continuata, cum Introductione generali Directorii loco serviente: Accedit Supplementum prædictarum Medicolegalium Apologeticum. Francofurti ad Mœnum. 1711. in 4to pagg. 1250.*

This Work is like the *Pandects of Physick and Jurisprudence*, collected by the same Author several Years ago. Dr. *Valentini* discusses of a great many different Cases. He examines whether a Woman may be with Child Twelve Months; how a Man ought to be qualified to get Children; whether the Marriage of an Eunuch is valid; whether there are any Signs of Virginity; whether Hermaphrodites, supposing their Existence, may be allowed to marry; how it may be known whether a Person, that is found dead in the Water, was thrown into it dead or alive; whether the bleeding of a dead Man in the Presence of a Person suspected of being the Author of his Death, is sufficient to confirm that Suspicion. These Questions are attended with several others concerning Physick, Surgery, and Pharmacy. Upon each of them the Author mentions the Decisions of the most celebrated Faculties of Law and Physick. A married Woman (for Instance) is brought to Bed Twelve Months after her Husband left her to go to the War: Whereupon the Husband accuses his Wife of Unfaithfulness. The Question is whether the Accusation is well grounded. The Faculty of Law of the University of *Ingolstadt* being consulted about this Case, answers, that though the time appointed for a Woman's Delivery seems to be the seventh and the ninth Month, yet there are some Examples, whereby it appears that such a time may

may reach farther. This Decision is supported by several Authorities.

P A R I S.

HERE follow the Titles of Two Books lately published.

*Le Triomphe de la Piété contre les abus qui s'y commettent.* Paris. 1712. in. 12. Pagg. 256.

*Eloge funebre de Madame le Hay, connue sous le nom de Mademoiselle Cheron, de l'Academie Royale de Peinture & de Sculpture.* Par M. Formelhuys, Docteur en Medecine de l'Université de Paris, & Conseiller Honoraire de l'Academie de Peinture & de Sculpture. Paris. 1712. in 8vo. Pagg. 43.

L E I P S I C K.

HERMANNUS HAMMELMANN, Superintendent of the Churches in the County of Oldenburg, who died in the Year 1595. was very well skill'd in the German History of the middle Ages. The Works of that Author were grown very scarce; which is the Reason why they have been collected into one Volume, with some other Pieces never before printed, taken from a Manuscript of Hammelmann in the Library of Wolfenbützel.

*Hermani Hammelmanni Opera Genealogico-Historica de Westphalia & Saxonia inferiori.* Longovicæ. 1711. A large Quarto.

In the First Tract, the Author discourses of the Inhabitants of *Westphalia*; and at the End of it he says something of the present Inhabitants. In the Second he treats of the Dutchies, Principalities, Counties, and Lordships of *Westphalia* both Ancient and Modern. The Author believes that most Counts of *Westphalia* had at first a French Original, being sent thither by *Charlemagne* to keep the People from revolting: He is induced to think so from these French Names *Pirmont*, *Halremont*, *Tretmont*, and many more. The next Piece contains a Description of the Towns

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Towns and Cities of *Westphalia*: In the Preface to that Piece the Author does very much enlarge upon a famous Idol of the Old Saxons, call'd *Irmensula*. In the Two following Pieces *Hammelmann* gives an Account of the Learned Men of *Westphalia*. The other Pieces contained in this Collection, are, 1. The Genealogies of the Dukes, Counts, Barons, and Lords of *Westphalia* and the *Lower Saxony*. 2. The Chronicles of *Münster*, *Osnabrug*, and *Minden*, collected out of *Cranzius's* Works, with a Supplement. 3. *Libri tres de Familiis emortuis, quæ olim in inferiore Saxonia & Westphalia floruerunt*. 4. The History of Lutheranism in the *Lower Saxony* and *Westphalia*: That History makes up almost one half of the Volume. There are at the End of it Four Letters of *Lipfius*, containing some Reflections against *Westphalia*: Those Letters are attended with Two Apologies for that Country. This Volume does not contain all the Works of *Hammelmann*: The Bookseller promises to publish some other Pieces of that Author.

### L O N D O N.

THE following Book is to be had at Mr. *Paul Vailant's* in the *Strand*.

*Tuonis Gaukes M. D. Dissertatio de Medicina ad certitudinem Mathematicam evehenda: Continens certa hujus artis principia, & quomodo ex iis omnia Mechanice, & methodo Mathematica demonstrari possint. In ea quoque habentur diversa, cum aliorum, tum maxime Cartesii & Newtoni de rebus Philosophicis sententiæ, sic ut justo cuilibet veritatis arbitro apparere queat, uter ex his Viris acutissimis felicius rem acu tetigerit. Amsteladami, apud R. & G. Wetstenios. 1712. In 8vo Pagg. 376.*

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## ARTICLE XIII.

C. JULII CÆSARIS quæ extant. Accuratiſſimè cum Libris Editis & MSS. optimis collata, recognita, & correctæ. Acceſſerunt Annotationes SAMUELIS CLARKE, S. T. P. Item Indices locorum, rerumque, & verborum utiliffimæ. Tabulis æneis ornata. Londini: Sumptibus & Typis Jacobi Tonſon. MDCCXII.

That is,

CÆSAR'S COMMENTARIES *carefully compared with the best Editions and Manuscripts, illustrated with Annotations by SAMUEL CLARKE, D. D. and adorned with Copper-Cuts. To which are added very useful Indexes.* London MDCCXII. In Folio. Pag. 560.

THIS New Edition of *Cæſar's Commentaries*, dedicated to His Grace the Duke of *Marlborough*, is one of the moſt magnificent Works that ever came out of the Preſs. The Beauty of the Paper and Print, the Correctneſs of the Text, Eighty ſeven large Copper-Plates neatly engraved, and the Notes of the Editor, render it highly valuable. 1. Dr. *Clarke* has been very careful to compare together the printed Copies of *Cæſar's* and *Hirtius's* Commentaries, and the Various Readings of Manuscripts collected by the Interpreters. 2. He has printed and pointed the Text with the utmoſt Correctneſs. 3. He has inſerted at the

the End the best Observations and Emendations of the Commentators. 4. He has added to them his own Notes and Corrections. 5. He has consulted a Manuscript of the QUEEN's Library: Besides, he has made Use of the Various Readings taken from the Study of *Isaac Vossius* by Dr. Cannon. These Various Readings are different from those, which have appeared in the Notes of *Dionysius Vossius* inserted in the *Amsterdam* Edition of *Cæsar*. An Excellent Manuscript, belonging to the Lord Bishop of *Ely*, has also been of great Use to Dr. Clarke. 6. The Index of Places is larger and more correct than it was before.

I am sensible that in order to do Justice to the Learned Editor, I should give the Readers an Account of several of his Notes and Emendations; but because a Book of so great a Price ought to be very carefully handled, I must be contented to take Notice of Two.

1. Pag. 255. Lin. 11. *Qua re per exploratores cognita; summo labore militum Cæsar, continuato diem noctemque opere in flumine avertendo, huc jam rem deduxerat, ut equites, etsi difficulter atque ægre fiebat, possent tamen atque auderent flumen transire: pedites vero tantummodo humeris ac summo pectore EXTABANT; UT, quum altitudine aqua, tum etiam rapiditate fluminis IMPEDIRENTUR.*

The Readers are desired to observe, that I have inserted these Words, as they have been mended by Dr. Clarke. All the Commentators (*says he*) have been in the dark about this Passage. *Scaliger* and others read, *pectore extare, &-----ad transeundum NON impedirentur*. Dr. *Davies*, *pectore extarent, &----ad transeundum non impedirentur*. The Author adds, that those Words, as they are to be found in all the Editions, are contrary to the Manuscripts, and inconsistent with *Cæsar's* Meaning. Dr. Clarke proves it thus: His own Words will be more acceptable to the Readers than mine.

“Non enim (*says he*) id vult Cæsar, pedites NON fuisse impeditos, sed plane fuisse impeditos. Patet ex Syntaxi. Huc jam, inquit, rem deduxerat, ut  
 VOL. VI. H equites

" equites etsi difficulter.....possent tamen atque aude-  
 " rent flumen transire. Pedites vero TANTUM-  
 " MODO humeris ac summo pectore extabant ; ut  
 " quum altitudine aqua, tum etiam rapiditate flumi-  
 " nis, ad transeundum impedirentur. Si dixisset, ut  
 " volunt Editores, non impedirentur; quid (obsecro)  
 " est illud, TANTUMMODO humeris ac summo  
 " pectore extabant? Qudd enim quis Tantummodo  
 " humeris, nec majori corporis parte, ex aqua exstet ;  
 " ea profecto causa esse poterit, quamobrem ad transe-  
 " undum impediatur : nequaquam autem, quamo-  
 " brem non impediatur. Si rationem hanc attulisset  
 " Cæsar, quamobrem non impedirentur ; dixisset uti-  
 " que eos Totis humeris Totoque pectore, nec minori  
 " corporis parte, exiitisse ex aqua. Porro mentem hic  
 " fuisse Cæsari ut diceret, [Pedites FUISSE ad tran-  
 " seundum impeditos,] patet ex eo quod sequitur, lin.  
 " 21. Relinquebatur, inquit, Cæsari nihil nisi uti  
 " Equitatu agmen aduersariorum male haberet &  
 " carperet. Qui postquam trahissent, tum demum  
 " Pedites Cæsarem adire atque obsecrare, (pag. se-  
 " quenti, lin. 2.) ne labori suo neu periculo parceret ;  
 " Paratos esse sese ; posse & audere eâ transire flu-  
 " men, quâ transductus esset equitatus. Atque hoc  
 " demum in errorem inductos puto Editores ; qui ideo  
 " in priore loco scripserunt, non impedirentur, quia in  
 " hoc posteriore loco dictum est eos posse tandem &  
 " audere flumen transire : cum è contrario ideo in  
 " priore loco narret Cæsar pedites fuisse impeditos,  
 " ut in hoc posteriore loco eorum audaciam & fortitu-  
 " dinem ostendat, qui, postquam equitatus transisset,  
 " clamarent tandem, posse SE quoque & audere eâ  
 " transire, quâ transiri non posse visum fuisset. Pro  
 " eo igitur quod in Editis est, [ad transeundum non  
 " impedirentur ;] rescribo ex MSS. Reg. & Vossii,  
 " [ad transeundum impediuntur.] Deinde, pro eo  
 " quod in Editis est, [extarent ; (vel extare ; ) &, &c.]  
 " repôno, ex MS. Reg. [extabant ; ut, &c.] Etenim  
 " si attentius perpendes, liquebit vocem præcedentem  
 " [tantummodo] intercedere necessario, quominus lo-  
 " cum habere hic possit illud [extarent.] Non enim  
 " in flumine avertendo rem huc deduxerat Cæsar,  
 " ut



“ut pedites *TANTUMMODO* humeris *Extarent*  
 “Abfurdum hoc; (dicendum enim potius fuiffet, *TO*  
 “*TIS* humeris extarent: ) Sed, poftquam rem eò de-  
 “duxerat ut *Equites* *poſſent* tranſire, Pedites tamen  
 “adhuc *Tantummodo* humeris, nec majori corporis  
 “parte, *EXTABANT*, ut adeò altitudine & rapi-  
 “ditate *Huminis etiam adhuc* ad tranſeundum impe-  
 “direntur.”

2. Pag. 107. Lin. 7. *Quam in colloquium ventum*  
*effet*; & ut convenerat, manum Comii Voluſenus  
*arripuiſſet*; centurio *VELUT* inſueta re permotus  
*VELLET* hominem conficere; *celeriter* à familia-  
*ribus prohibitus* Comii, non potuit: graviter ta-  
 men, &c.

I have inſerted here thoſe Words, not as they ap-  
 pear in the Text of this Edition, but as they are to be  
 found in the printed Copies. Dr. Clarke obſerves,

1. That the Word *vellet* is not to be found in any  
 Manuſcript. 2. That the Words, *velut inſueta re*  
*permotus*, are not rightly placed. 3. That the laſt  
 Part of the Phraſe, which makes the Subject of his  
 Critical Remark, is thus tranſpoſed in the Manuſcripts  
 and in the old Editions, *celeriter à familiaribus*  
*prohibitus* Comii, *hominem conficere non potuit*.  
 4. That the Paſſage is expreſſed thus in the Manuſcript  
 of the Biſhop of Ely: *Quum ---- manum Comii Vo-*  
*luſenus arripuiſſet*; centurio, *VELUT* inſueta re  
*permotus*, *VEL* *celeriter à familiaribus prohibitus*  
*Comii, conficere hominem non potuit: graviter ta-*  
*men, &c.* 5. Dr. Clarke approves the Reading of  
 that Manuſcript, and reads the whole Paſſage in the  
 following manner, without any Alteration but that  
 of *velut* into *velut*: *Quum ---- manum Comii Vo-*  
*luſenus arripuiſſet*; centurio, *VELUT* inſueta re  
*permotus*, *VEL* *celeriter à familiaribus prohibitus*  
*Comii, conficere hominem non potuit: graviter ta-*  
*men, &c.*

I wiſh I could give ſome other Inſtances of the Au-  
 thor's Skill in mending the Faults that have crept into  
 the Works of the Ancients. The Readers will find  
 many other Notes and Emendations, which diſcover

his great Judgment and Sagacity in that Part of the Critical Art.

*See a further Account of this Book in Art. LXIII.*



## ARTICLE XIV.

**MONUMENTA PADERBORNENSIA,**  
ex Historia Romana, Francica, Saxonica  
eruta, & novis Inscriptionibus, Figuris,  
Tabulis Geographicis & Notis illustrata.  
Accedunt Caroli M. Capitulatio de parti-  
bus Saxoniae, ex antiquissimo MS. Pala-  
tino Bibliothecae Vaticanæ, & Panegyri-  
cus Paderbornensis, nec non Manes Fer-  
dinandei. Editio tertia prioribus auctor  
& emendatior. Francofurti & Lipsiæ,  
apud Christophorum Riegel. Typis Jo-  
hannis Ernesti Adelbulneri. Anno  
MDCCXIII.

That is,

*The ANTIQUITIES of the Diocese of  
Paderborn, taken from the Roman, French  
and Saxon History, and illustrated with new  
Inscriptions, Figures, Geographical Maps  
and Notes. To which is added, a Capitu-  
lary of Charlemagne concerning the Saxons  
(converted to Christianity,) taken from a  
very ancient Palatin Manuscript of the  
Vatican Library, &c. The Third Edition  
corrected and enlarged. Francfort and  
Leipsick.*

# ART. 14. OF LITERATURE. 101

Leipſick. 1713. In 4to. pagg. 309. and  
134. Besides the Prefaces, the Indexes,  
and the Manes Ferdinandeï.

WERE I allowed to enlarge upon a Book printed  
many Years ago, this Description of the Anti-  
quities of the Diocese of *Paderborn*, would afford me  
a great deal of curious Matter. I shall only mention  
in general, the several Antiquities described in this  
Work, for the sake of those Readers who have not  
seen it. Those Antiquities are as follow.

- I. *Aliso Romanus.*
- II. *Fontes Luppia.*
- III. *Saltus Teutoburgiensis.*
- IV. *Fontes Amisii.*
- V. *Delbruggia ultima veterum Bruſterorum ſedes.*
- VI. *Viſurgis.*
- VII. *Rema ad confluentes Wara & Viſurgis, pa-  
gus Ravensbergici Comitatus.*
- VIII. *Eresburgum ad Dinolam.*
- IX. *Drunisberga prope Huxariam.*
- X. *Bocſa ad Luppiam.*
- XI. *Deſenberga prope Warburgum.*
- XII. *Padera Fontes.*
- XIII. *Driburgum, olim Iburgum appellatum.*
- XIV. *Luda ad Ambram.*
- XV. *Tropaa Caroli M. Francorum Regis, in cam-  
po Sintfeld.*
- XVI. *Heriſtallum Saxonicum in ripa Viſurgis.*
- XVII. *Wevelsburgum prope Bodecam, Monaſteri-  
um S. Menolphi.*
- XVIII. *Deſertum Senda, olim Sinedi appellatum.*
- XIX. *Fons Reſonus, vulgò Bullerborn, prope Be-  
cam veterem, pagum dioceſis Paderbornenſis.*
- XX. *Fons Padulus, ante Neuhuſium, conſuetum  
Epiſcoporum & Principum Paderbornenſium domi-  
cilium.*
- XXI. *Acidula Smechtana.*
- XXII. *Acidula Driburgenſis.*

XXIII. *Oldenburga in Monte Furfenberg, prima Baronum de Furfenberg in Westphalia ad Ruram Sedes.*

The Capitulary of Charlemagne, taken from a very ancient *Palatin* Manuscript of the *Vatican* Library, and inserted in this Work, is a very curious and valuable Piece. It contains several Laws made by that Emperor concerning the Saxons, whom he had converted to Christianity with Fire and Sword\*. Besides, it discovers the superstitious Practices of that Nation, and shews by what Means they were suppressed. I must observe, that this Capitulary represents Saxony divided into *Westfalia*, *Angaria*, and *Offfalia*. Here follow several Laws of Charlemagne concerning the new Converts of Saxony. Some of them are very barbarous.

1. "If any one despises the *Lent-Fast* out of contempt for Christianity, and eats *Flesh*, let him be put to Death. However let the Priest consider, whether any body eats *Flesh* out of Necessity.

*Si quis sanctum quadragesimale jejunium pro despectu Christianitatis contempserit, Et carnem comederit, morte mortatur. Sed tamen consideretur a sacerdote, ne forte causa necessitatis hoc cuilibet proveniat ut carnem comedat.*

2. "If any one, being deceived by the Devil, believes, according to the Custom of the Heathens, that a Woman is a Witch, and eats People; and if he burns her upon that Account, and eats her *Flesh*, or makes others eat it, let him be put to Death.

*Si quis a diabolo deceptus crediderit, secundum morem paganorum, virum aliquem aut feminam strigam esse, Et homines comedere, Et propter hoc ipsam incenderit, vel carnem ejus ad comedendum dederit, vel ipsam comederit, capitis sententia puniatur.*

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\* See the Third Volume, Art. V.

3. "If any one burns the Body of a dead Man, according to the Practice of the Heathens, and reduces his Bones to Ashes, let him be put to Death".

*Si quis corpus defuncti hominis secundum ritum paganorum flamma confusi fecerit, & ossa ejus ad cinerem redegerit, capite punietur.*

4. "If, for the time to come, any Saxon, who has not been baptized, absconds himself, and refuses to be baptized, being resolved to remain a Heathen, let him be put to Death".

*Si quis deinceps in gente Saxonum inter eos latens non baptizatus se abscondere voluerit, & ad baptismum venire contempserit, paganusque permanere voluerit, morte moriatur.*

5. "If any one sacrifices a Man to the Devil, and offers him up as a Victim to the Dæmons, let him be put to Death".

*Si quis hominem diabolo sacrificaverit, & in hostiam more paganorum demonibus obtulerit, morte moriatur.*

6. *Si quis filiam domini sui rapuerit, morte moriatur.*

7. *Si quis dominum suum vel dominam suam interfecerit, simili modo punietur.* The following Law is very remarkable.

8. *Si quis vero pro his mortalibus criminibus, (abovementioned, Numb. 6. and 7.) latenter commissis aliquis sponte ad sacerdotem confugerit, & confessione data agere pœnitentiam voluerit, testimonium sacerdotis de morte excuset.*

9. *Divinos & sortilegos ecclesiis & sacerdotibus dare constituimus.*

In another ancient *Palatin* Manuscript, there is at the End of a Council (*Concilio Listinensi*) held in the Year 743. a Form of renouncing the Devil and all his

his Works, and a short Confession of Faith, written in the old *German* Language, with a List of the Superstitions from which the Heathens were to be freed by the Care of the Bishops, according to a Canon of that Council. There is hardly any Monument of the *German* Antiquities older than those two Pieces, since they were written above Nine Hundred Years ago. The Readers will not be displeased to find them here.

## A B R E N U N T I A T I O.

FORSACHISTU diabolae? Et resp. Ec forsacho diabolae. End allum Diabol gelde? Resp. End ec forsacho allum diabol gelde. End allum diabolos wercum? Resp. End ec forsacho allum diabolos wercum und wordum; thuna eren de Vuoden end saxnote; end allem them unholdum, the hira genotas sint. *Professio fidei.*

Gelobistu in got almehtigan fadaer? Resp. Ec gelobo in got almehtigan fadaer. Gelobistu in Crist godes suno? Resp. Ec gelobo in Crist godes suno. Gelobistu in halogan gast? Resp. Ec gelobo in halogan gast.

INDICULUS SUPERSTITIONUM  
ET PAGANIARUM.

De sacrilegio ad sepulchra mortuorum.

De sacrilegio super defunctos, i. e. Dadstfas.

De spurcalibus in Febr.

De casulis, id est, fanis.

De sacrilegiis per ecclesias.

De sacris silvarum, quæ Nimidas vocant.

De his quæ faciunt super petras.

De sacris Mercurii vel Jovis.

De sacrificio quod sit alicui sanctorum.

De philacteriis & ligaturis.

De fontibus sacrificiorum.

De incantationibus.

De auguriis, vel avium vel equorum vel bovum stercore, vel sternutatione.

De divinis vel sortilegis.

Dg

## ART. 14. of LITERATURE. 105.

De igne fricato de ligno, i. e. Nodfyr.

De cerebro animalium.

De observatione pagana in foco, vel in inchoatione rei alicujus.

De incertis locis quæ colunt pro Sacris.

De petendo quod boni vocant S. Mariæ.

De feriis quæ faciunt Jovi vel Mercurio.

De Lunæ defectione; quod dicunt Vinceluna,

De tempestatibus, & cornibus, & cocleis.

De fulcis circa villas.

De pagano cursu, quem Vrias nominant, scissis pannis vel calceis.

De eo quod sibi sanctos fingunt quoslibet mortuos.

De simulacro de consparsa farina.

De simulacris de pannis factis.

De simulacro quod per campos portant.

De ligneis pedibus vel manibus pagano ritu.

De eo quod credunt, quia feminæ lunam commendant, quod possint corda hominum tollere juxta paganos.

This Third \* Edition of the *Monumenta Paderbornensia* is neatly printed, and dedicated to the Elector of *Brunswick-Lunenburg*. The Author of the Epistle Dedicatory expresses his Acknowledgment for the great Generosity of His Electoral Highness in the following Words: *Electorale donum quod gratiosa manu mihi haud merenti contulisti, ante oculos mihi est, perpetuumque. Tuam admirandi magnanimitatem argumentum existit. Rarum enim est his imprimis temporibus continuo bello involutis, Augustum invenire, que Virgilium pane donet, ut taceam, qui alterius literaria opera auri copia compenset.*

The Baron *Ferdinand de Furstenberg*, Bishop and Prince of *Paderborn* and *Munster*, who is the Author of this Book, died in the Year 1683. He describes each *Monument* in *Latin Verses*: Those Verses are very elegant, and attended with learned Notes.

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\* The Second came out in 1671.

## ARTICLE XV.

HISTOIRE abrégée de la Ville & Province  
d'UTRECHT. Avec une connoissance  
ébauchée de la Noblesse de cette Province,  
& une Liste de tous les Grands *Schouts*,  
ou Chefs de Justice, connus autrefois  
sous le nom de Vicomtes ou Burgraves  
d'Utrecht. A Utrecht, chez Guillaume  
Meester, Marchand Libraire, MDCCXIII.

That is,

ACOMPENDIOUS HISTORY of the City  
and Province of UTRECHT. To which  
is added, a general Account of the Nobility  
of that Province, and a List of all the  
Great *Schouts*, or Chief Justices, known  
formerly by the Name of Viscounts or  
Burgraves of Utrecht. Utrecht. 1713.  
In 8vo. pagg. 264. and 71. Sold by James  
Levi in the Strand.

IT is highly probable, that the first Original of the City  
of *Utrecht* was one of those Castles, which the Ro-  
mans built on the Banks of the *Rhine*, to secure their  
Legions in their Winter-Quarters. The Situation of  
the Place being very advantageous, because the *Rhine*  
divides it self there into Two Branches, and forms an  
Island, 'tis thought that a Castle was built in it in the  
Time of *Julius Caesar*, or under the Empire of *Au-*  
*gustus*, when *Drusus* renewed the War in those Parts.

At



## ART. 15. of LITERATURE. 107

At first the City of *Utrecht* was call'd *Antonin*; according to several Authors; and then *Wiltemburg*; from the *Wiltes* a Northern Nation, who took, and burnt it, and afterwards rebuilt it for their Security. The *Wiltes* were driven from that City by the *Franks* or *French* in the Seventh Century; and then it was call'd *Utrecht* from *Oude Trecht*, Two Words that signify Old or Ancient Passage. St. *Willebrode*, an English Monk, having converted the Inhabitants of *Utrecht* to the Christian Faith, was the first Bishop of that City in the Year 694. Charles Martel bestowed upon him for himself, and his Successors, the Property of that Town and its Territory. That See was filled up, after *Willebrode*, by Sixty one Bishops, the last of which was *Frederick V.* of the Noble Family of the *Schencks* of *Tantemburg*, who took Possession of his Bishoprick in the Year 1559. I should be very well pleased to find in this Book a Series of Protestant Bishops from the Time of the Reformation to this Day: Their Lives would appear more edifying than those of most of their Predecessors.

The greatest Part of this History concerns the Wars, in which the Bishops of *Utrecht* were frequently engaged, either with their Neighbours, or their own Subjects. An Account of those Wars would not be very acceptable to my Readers; and therefore I shall be contented to insert here the Three following Passages.

1. "The Year 1170 (says the Author) proved very fatal to the City and Province of *Utrecht* by such a prodigious Overflowing of the Sea; that the Waters reached the very Walls of the City, and the Inhabitants took several Fishes, which are only to be found in the Ocean. Some believe that the most considerable Mouth of the *Rhine*, which fell into the Sea at *Catwick*, Two Leagues distant from *Leyden*, was then stopped by that inundation. What is most surprising, is, that this extraordinary Overflowing going off in a few Days, about the latter End of the same Year, great Claps of Thunder were heard, and the Air grew so hot that the Meadows became  
"green

“green, and the Trees appeared full of Leaves and Blossoms, in so much that the next Year, in the Beginning of *February*, the Birds had already hatched their young ones, and the Weather was as mild as it useth to be in *May*. Some Days after, there happened a new Inundation, so dreadful that Trees were rooted out, and Houses destroyed by the Violence of the Waves. Every Body thought the World was at an End; and the Country People, not knowing whither to fly for a Shelter, perished in the Waves”. *Pag.* 53, 54.

2. *Florent*, the *Li<sup>st</sup>* Bishop of *Utrecht*, took Possession of his Bishoprick in the Year 1379. That Prelate being informed, that “one *Matthem* was lately dead in the Heresy of the *Lollards*, ordered his Body to be dug up and burnt before his Palace, and the Ashes to be thrown into the Ditches of the City. He also tried a Man, who falsely assuming the Title of Bishop, had served the Archbishops of *Mentz*, and *Triers* in that Quality, conferring Holy Orders, and exercising all the Functions belonging to the Episcopal Dignity, for which he made Use of a supposititious Letter from the Pope. *Florent* having called Six other Bishops to *Utrecht*, they condemned him to die in boiling Water. However this Punishment was not put in its full Execution: The horrid Cries of the Patient moved the Bishop to put an End to his Torment, by cutting off his Head”. *Pag.* 115.

3. *Philip*, Admiral of the *Low Countries*, was made Bishop of *Utrecht* in the Year 1517. being above Fifty Years of Age. That Prelate had a great Aversion for Drunkards, “and was more willing to forgive those who could not resist the Charms of the Fair Sex. He had been so much addicted to Women, that he could not believe that a Man of a strong Constitution, free from Business, and in good Circumstances, should be able to observe the Law of Celibacy. Wherefore he used to laugh, when he was told that such and such Clergymen lived a chaste Life;

## ART. 15. of LITERATURE: 109

“Life; and he had a better Opinion of those who  
“kept Concubines at home: He believed they were  
“more honest and purer than others. Some zealous  
“Preachers found Fault with him upon that Account.  
“The Prelate expressed no Indignation against them,  
“being contented to say, that he hoped to see, before  
“he died, the Law of Celibacy abolished by the una-  
“nimous Consent of all the Bishops”. *Pag. 174, 175.*  
Bishop *Philip* was a Man of Learning, and, if I am  
not mistaken, the most Learned of all the Bishops of  
*Utrecht*. He had read all the Ancient and Modern  
Historians; and his Masters explained to him in his  
Youth all the Classical Authors. He loved Reading,  
and the Conversation of Men of Letters. Sometimes  
he allowed his Courtiers to rail at one another, whilst  
they sat at Table: It was a Piece of Cunning, which  
he made Use of to find out their Faults, without  
seeming to have any such Design; and then he took  
such Measures as he judged most proper.



A R T I.

ARTICLE XVI.

**BIBLOS KATAΛΛAFHΣ**, in quo secundum Veterum Theologorum Hebræorum Formulas allegandi, & Modos interpretandi, conciliantur loca ex V. in N. T. allegata, Auctore **GULIELMO SURENHUSIO**, Hebraicarum & Græcarum Literarum in Illustri Amstelædamensi Athenæo Professore. Amstelædami, apud Johannem Boom, MDCCXIII.

That is,

*A TREATISE, wherein the Passages of the Old Testament, quoted in the New, are vindicated and reconciled, according to the Forms of quoting, and the several Ways of interpreting the Scripture, used by the Ancient Hebrew Theologers. By WILLIAM SURENHUSIUS, Hebrew and Greek Professor in the Illustrious School of Amsterdam. Amsterdam. 1713. in 4to. pagg. 712.*

**I**F any one undertakes to publish hereafter a new Collection of *Criticks* upon the Holy Scripture, Mr. *Surenhusius* will make a great Figure among them. He has raised a dreadful Battery against the *Jews*: And because there is another Sort of Men, who are apt to make Use of their Weapons, I would advise none of them to come near that Battery; for it will do Mischief. The *Jews* must be forced to acknowledge  
for

## ART. 16. of LITERATURE. 111

for the time to come, that their Ancient Doctors, in the Days of the Apostles, were a Pack of impertinent Men; or confess that the Sacred Writers of the New Testament are not to blame for quoting the Passages of the Old, as they have done. Who would have thought, that *Rabbinical* and *Talmudical* Learning would have occasioned such an Excellent Performance? Mr. *Surenhusius* may be said to have raised a Noble and Magnificent Building out of Materials, which appeared very contemptible and insignificant. To give the Readers a just Notion of this Work, I must begin with the Author's Preface.

Those, says Mr. *Surenhusius*, who have any Skill in the *Greek* and *Hebrew* Languages, must needs know that the Passages of the Old Testament, quoted in the New, do very much differ from the *Hebrew* Text; and therefore several Learned Men have attempted to reconcile them. Some, who express a great Esteem for the *Hebrew* Tongue, have recourse to the Original Text for that Purpose; but though they go to the Fountain-Head, they are not able to reconcile the Quotations inserted in the New Testament. Others, being great Lovers of the *Greek* Tongue, pretend that those Passages ought to be reconciled by the *Greek* Translation of the Septuagint. Some are of Opinion, that both the *Hebrew* Text and the *Greek* Version ought to be made Use of. Others affirm, that neither the Original Text, nor the Translation, can be of any Use, because all the Passages of the Old Testament, cited in the New, were dictated to the Sacred Writers by the Holy Spirit. Some will have it, that those Passages have been corrupted by ignorant Transcribers. Others say that many Passages are wrongly cited in the Gospels, because they were alledged by the Scribes, Pharisees, and Priests, and even by the Devil, who being Enemies to Christ and the Christian Religion, endeavoured to weaken and disparage the Holy Scripture. Lastly, others believe that the Passages of the Old Testament were quoted carelessly and at random in the Beginning of Christianity; such a Method being then sufficient for People of mean Capacities. This was St. *Jerome's* Opinion: *In qua sententia* (says our Author) *divus ille*

*ille Hieronymus est, quem hic nominare cogor, ne quis putaret, tam absurdam sententiam à quoquam obscuro & semidocto confictam esse, eamque in medium protulisse supervacaneum esse.* I have inserted these Latin Words, because it appears from them that Mr. *Surenhusius* has a great Notion of St. *Jerome*, and looks upon him as a very Eminent and truly Learned Father. This Testimony is the more valuable, as coming from a Person thoroughly skill'd in the *Hebrew* Tongue. When will some Criticks begin to learn, that an Ancient Ecclesiastical Writer may be a great Man, though he be guilty of several Mistakes?

Mr. *Surenhusius* tells us, that when he came to consider the various Opinions of the Learned about the Passages of the Old Testament quoted in the New, he was fill'd with Grief, not knowing where to set his Foot, and being very much concerned, that what has been done with good Success upon profane Authors, could not be so happily performed upon the Sacred Writers.

Our Learned Author having had frequent Occasions to converse with the *Jews*, because he has cultivated the Study of the *Hebrew* Tongue from his Youth, informs us, that he has heard some *Jewish* Doctors reflect now and then upon the New Testament in a very haughty Manner, and affirm that it was plainly corrupted, since it seldom or never agreed with the Old Testament. Some of them were so positive as to say, they would profess the Christian Religion, if any one could reconcile the Writings of the New Testament with those of the Old. Mr. *Surenhusius* was the more afflicted, when he heard such a bold Challenge, because he knew not how to stop the Mouths of those proud and peremptory *Rabbins*. The thing being of great Moment, he undertook to discourse about it with several Learned Men, and to look into the Writings of others, being persuaded that the Authors of the New Testament had writ nothing, but what was agreeable to the Time wherein they lived, and that Christ and his Apostles, had constantly followed the Method of their Ancestors, *omnia à Christo & Apostolis ipsius more Majorum acta fuisse.* After he had long revolved

ved this Hypothesis in his Mind, at last he met a *Rabbin* well skill'd in the *Talmud*, the *Cabbala*, and the Allegorical Books of the *Jews*. That *Rabbin* had embraced the Christian Religion in *France*; but the Idolatry of the Church of *Rome* moved him to return to *Judaism*: However he seem'd to believe, that the New Testament was not a corrupted Book. Mr. *Surenhusius* ask'd him, What he thought of the Passages of the Old Testament quoted in the New? Whether they were rightly quoted, or not? And whether the *Jews* had any just Reason to cavil at them? At the same time Mr. *Surenhusius* propos'd to him Two or Three Passages, which have very much exercised the most Learned Christian Commentators. The *Rabbin* having admirably explained those Passages, to the great Surprise of our Author, and confirm'd his Explication by several Places of the *Talmud*, and by the Writings of the *Jewish* Commentators, and Allegorical Writers; Mr. *Surenhusius* ask'd him, What would be the best Method to write a Treatise, in order to vindicate the Passages of the Old Testament, which have been quoted in the New? The *Rabbin* answer'd, that he thought the best way of succeeding in such an Undertaking would be to peruse a great Part of the *Talmud*, and the Allegorical and Literal Commentaries of the most Ancient *Jewish* Writers; to observe their several ways of quoting and interpreting the Scripture; and to collect as many Materials of that Kind as would be sufficient for that Purpose. Mr. *Surenhusius* took the Hint immediately: He read several Parts of the *Talmud*; he perus'd the other *Jewish* Books above mention'd, and observ'd every thing that might be subservient to his Design. Having made a large Collection of those Materials, he put all his Theses into Order, and digested them into Four Books: The First whereof treats *de Formulis allegandi, elucidandi, & conciliandi Scripturas*: The Second, *de Modis allegandi*: The third, *de Modis interpretandi*: And the Fourth, *de Modis exponendi & conciliandi Genealogias*.

In order to vindicate and reconcile any Passage of the Old Testament quoted in the New, says Mr. *Surenhusius*, one must in the first place observe, what *Form* of

of quoting the Apostles made Use of; because from thence one may immediately know, why they alledge the following Words in a certain manner, rather than in another, and why they depart more or less from the *Hebrew* Text. Thus a different Sense is implied in each of the following *Forms of quoting* used by the Sacred Writers of the New Testament: *It has been said: It is written: That it might be fulfilled which was spoken: The Scripture has been fulfilled: That the Scripture might be fulfilled: The Scripture says: See what is said: The Scripture foreseeing: Is it not written: Wherefore he says: Have you never read: What says the Scripture: As he spoke, &c.* Besides, it ought to be considered, why in those Quotations God is introduced under the Name of *Lord*, or *God*, or *Holy Ghost*, and sometimes the Writer himself, or the Scripture: And likewise, why the Persons or Things, in Question, are introduced speaking. Lastly, it ought to be observed, when and why a Passage of the Old Testament is alledged in the New without any previous Form of quoting? And why some Traditions, and Histories almost forgotten, are sometimes occasionally brought in, as if they made Part of Scripture? The Author discourses of all those things in the first Book. These Observations must needs appear wholly new to the Readers.

In the II<sup>d</sup> Book, *de Modis allegandi*, the Author shews that the Books of the Old Testament have been disposed in a different Order at different Times, and have had different Names, which is the Reason why a Writer, or a Book, is sometimes confounded with another in the New Testament. Besides, *M. Surenhusius* discovers several Reasons why the Sacred Writers of the New Testament might, and even were obliged to alledge the Passages of the Old Testament otherwise than they are expressed in the Original, *viz.* because the Ancient *Hebrew* Doctors affirmed, that in the Time of the *Messias* some obscure and difficult Passages of Scripture should be cleared, the Impropriety of Words mended, the Intricacy of the Style removed, Words disposed in a better Order, and a Mystical Sense



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Sense drawn out of the Literal, that the Veil being taken away, Truth might plainly appear to every Body. The Author infers from thence, that the *Jews* cannot reasonably find Fault with the Apostles for putting a spiritual Sense upon several Passages of the Old Testament. In the next place, he shews that the *Jewish* Doctors take a prodigious Liberty in quoting the Scripture, and gives several Instances of it. The last is very remarkable, and made Mr. *Surenhusius* very angry with the *Rabbins*. But, says he, *posteaquam eximium Doctorem nostrum Paulum in epistola sua ad Romanos, cap. IV. 18. idem fecisse animadvertissem, bilis mea se non nihil remisit, animusque ab iracundia conquievit.*

In the III<sup>d</sup> Book, *de Modis interpretandi Scripturas Sacras*, the Readers will find, how the Authors of the *Gemara*, and the Ancient Allegorical Writers, and others, interpreted the Scripture in such a Manner, as to change the mean Literal Sense of the Words into a Noble and Spiritual Sense. To that end, the *Jewish* Doctors used Ten Ways of explaining the Old Testament. Mr. *Surenhusius* gives us an Account of their Method. The Passage being both curious and important, I shall set it down at length; and I think the Readers will not blame me for not translating it.

“Horum itaque (*Modorum interpretandi*) primus est, quo non secundum puncta vocalia literis appositâ legenda sunt verba, verum secundum alia ipsorum loco substituta; sicuti etiam à Petto factum esse videmus, Act. III. 23. à Stephano, Act. VII. 43. Et à Paulo, 1 Cor. XV. 54. & 2 Cor. VIII. 15. Item Heb. III. 10. and IX. 21. necnon XII. 6.

“Secundus modus est, quo ipsæ literæ contextus sacri cum aliis commutantur, sive ex ejusdem sint instrumenti, sive non, quod à Doctore nostro Paulo factum esse videmus ad Rom. IX. 33. & 1 Cor. XI. 9. ad Heb. VIII. 9. & X. 5. Itemque à Stephano Act. VII. 43.

“Tertius est, quo literæ & simul puncta vocalia commutantur, sicuti Paulum quoque egisse videmus Act. XIII. 41. & 2 Cor. VIII. 15.

I 2

“Quartus,

“Quartus est, quo vocabulis literæ aliquot adduntur, & simul detrahuntur.

“Quintus, quo ex literarum & verborum metathesi sensus allegoricus elicitur.

“Sextus, quo ex uno sacri contextus vocabulo duo conficiuntur.

“Septimus, quo Veteres Theologi ad sensum magis perspicuum reddendum, & verba ad materiam accommodanda, vocabula vocabulis substituerunt, quod non solum à Mose & Prophetis, verum etiam ab Apostolis passim factum esse constat.

“Octavus, quo in Scripturis sacris elucidandis verborum ordo invertitur, quod si fiat dicunt, *Scriptura inversa est*, vel, *inverte Scripturam, & tum expone eam*. Hoc quoque plurimis in locis N. T. factum esse, ostendimus.

“Nonus, quo præter inversionem ordinis, quædam verborum additio accedit, tumque dicere solent, *inverte Scripturam, adde, & sic expone eam*. Eodem modo in N. T. Stylo non solum transpositi-  
onem, sed & additionem verborum observare licet, quando loca ex V. T. allegantur.

“Decimus est, quo præter transpositionem, & additionem, etiam diminutionem observare solent, tumque dicere, *detrahunt, addunt, & sic exponunt*. Hæc regula ab Apostolo Paulo etiam multis in locis observata est.

Mr. *Surenhusius* adds, That the ancient *Jewish* Doctors have laid down this Rule, that when the literal Sense is weak, obscure, or contrary to some Law, to Reason, or to a more probable Sense, it ought to be laid aside, and a mystical or allegorical Sense ought to be preferred to it. The Author makes some other Observations that are worth reading.

In the IVth Book, *De Modis exponendi Genealogias*, he undertakes to remove, by the Hypotheses of the ancient *Hebrews*, all the Difficulties that have been raised by *Jews* and *Christians*, against the Genealogy of *Jesus Christ*, as it is recorded by St. *Matthew* and St. *Luke*. If the Readers (says Mr. *Surenhusius*) compare my *Theses* with both Genealogies, they will easily

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ly resolve all the Difficulties, and be convinced, that the Writers of the New Testament have done nothing in the present Case, but what was practised by the ancient *Hebrew* Theologers. And therefore if the *Jews* pretend to find Fault with our Evangelists about the Genealogy of *Jesus Christ*, they must condemn *Moses*, the Author of the Books of *Kings* and *Chronicles*, and their own Masters, who have treated of Genealogies, and endeavoured to reconcile them.

Thus I have given the Substance of the Author's Preface, and at the same time a general Notion of the Principles on which the whole Work is grounded. Mr. *Surenhusius* takes no notice of an Objection that may be raised against his System. Some will object that the *Talmud*, and the Works of the ancient *Jewish* Writers, being of a much later Date than the New Testament, their Authority can be of no use to prove that their Ancestors, in the Time of the Apostles, quoted the Old Testament as they do. I think that Objection may be fully answered with these Two Observations: 1, That the *Jews* did always make a separate Body, ever since the Destruction of *Jerusalem*; and consequently they might easily preserve in Writing their Old Traditions, and the Practices of their Ancestors. 2. There is so great a Conformity between the Quotations of the Old Testament in the Writings of the Evangelists and Apostles, and in those of the ancient *Jewish* Authors, (as one may plainly see from Mr. *Surenhusius's* Book) that it cannot be ascribed to mere Chance, and no Body can deny, with any shew of Reason, that the same Method of quoting and expounding the Scripture prevailed among the *Jews* in the Time of the Sacred Writers of the New Testament.

Mr. *Surenhusius* has undertaken to explain and reconcile all the Quotations out of the Old Testament, that are to be found in the New. I shall give a Specimen of this Performance, and a further Account of the whole Work in another Article. The Readers will admire the great Labour and Industry of the Author, and wonder that a Writer so full of *Talmudical* and *Rabbinical* Learning should have such a clear

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Head, and express himself with so much Perspicuity. I add, that they will thank him for those very things which they do not approve.

*See the Second Extract in Art. XXIV.*

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## ARTICLE XVII.

MEMOIRES de la Vie de JACQUES-AUGUSTE DE THOU, Conseiller d'Etat, & President à Mortier au Parlement de Paris. Nouvelle Edition enrichie de Portraits, & d'une Pyramide fort curieuse. A Amsterdam, chez Francois L'Honoré. MDCCXIII.

That is,

*The LIFE of JAMES AUGUSTUS DE THOU, (in Latin THUANUS) Counsellor of State, and President in the Parliament of Paris, translated out of Latin into French, and adorned with several Pictures, and a very curious Pyramid. Amsterdam. 1713. in 12° pagg. 14. 48. and 356. Sold by James Levi in the Strand.*

**T**HUANUS has immortalized his Name by writing the History of his Time. I wonder the French have not a complete Translation of that excellent Work in their own Language. Some London Booksellers designed heretofore to get that History translated into *English*; but that Project was laid aside. A faithful and elegant Version of that Noble Perfor-

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Performance would enrich a Bookseller, especially if it was published in a Time favourable to the Muses. *Thuanus*, not contented to give us the History of his Time, did also publish his own Life, wherein he has inserted several curious Particulars not to be found in the large History. Nothing could have been more proper, than to translate that Life into *French* for the Publick Good; and it were to be wished we had an *English* Translation of it. No one can read the Life of *Thuanus*, without conceiving a singular Esteem for the Author, who was one of the most worthy Men that ever *France* produced. That Piece deserves to be put into the Hands of young Gentlemen. It will improve their Judgment, inspire them with Noble Sentiments, and raise in their Minds a sincere Love for Vertue and Probity.

Before I give a further Account of that Life, I must observe that *Thuanus*'s Preface to his large History, which is justly accounted a Master-piece \* in its Kind, has been also printed in this Volume. The Moderation of that Illustrious Magistrate, which appears in that Preface, was an Effect of his great Sense, Learning, and *Honesty*. Can any thing be more edifying than to see a *Roman* Catholick Writer express himself in the following Words:

“ Besides all the Evils that prevail in this wicked Age, we are also disturbed with Differences about Religion, which have occasioned continual Wars in the Christian World for the Space of a Hundred Years or thereabouts. These Differences will certainly produce new Disorders, unless those, whose chief Interest it is to put an End to them, use more proper Remedies for that End, than they have done hitherto.

“ Experience teaches us that Fire and Sword, Banishments, and Proscriptions, do rather exasperate than cure an Evil, which, lying in the Mind, cannot be

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The Readers know that there are Three Prefaces highly esteemed, viz. that of Calvin prefixed to his Institutions; that of Casaubon prefixed to Polybius; and that of Thuanus.

“alleviated by such Remedies as work only upon the  
 “Body. The more effectual Remedies for such a  
 “Disease are a sound Doctrine, and a constant Instru-  
 “tion, which easily get into the Soul, when attended  
 “with Mildness. Every thing yields to the Supreme  
 “Authority of the Prince: Religion only is not to be  
 “commanded, and never insinuates itself into the  
 “Mind, but when a Man is prepared to receive it out  
 “of Love for Truth, supported by the Grace of God.  
 “Capital Punishments are of no Use to produce such  
 “an Effect: Instead of persuading, they do but exaspe-  
 “rate, and increase Obstinacy.

“What the Stoicks said of their Wisdom, may be  
 “better applied to Religion. Torments appear incon-  
 “siderable to those, who are animated with a religious  
 “Zeal: Their Courage and Constancy stifle the Sense of  
 “Pain: The greatest Sufferings on Account of Religion  
 “cannot make them uneasy: Being conscious of their  
 “Strength, and fully persuaded that they are support-  
 “ed by the Grace of God, they bear the most exquisite  
 “Torments with a perfect Resignation. Let the Exe-  
 “cutioner stand before them; let him display before  
 “their Eyes the dreadful Instruments of Death; they  
 “will not be moved with them; and without minding  
 “their Sufferings, they only think of their Duty.  
 “Their whole Happiness lies within themselves; and  
 “all outward things make but a slight Impression upon  
 “them.

“If *Epicurus*, whose Philosophy is otherwise so  
 “much cried down by other Philosophers, says of a  
 “wise Man, that though he be shut up in *Phalaris*’s  
 “Bull, he will cry out, *I feel no Pain*: Can any one be-  
 “lieve, that we have not seen as much Courage in those,  
 “who have been put to Death within these Hundred  
 “Years on Account of Religion? Or can any one be-  
 “lieve, that they will not shew the same Courage  
 “hereafter, if the Persecution is carried on? What one  
 “of them said and did, when he was fastned to a Post,  
 “in order to be burnt alive, is very remarkable. Being  
 “upon his Knees, he began to sing a Psalm, and went  
 “on with it notwithstanding the Smoke, and the  
 “Flames: And because the Executioner set the Wood-  
 “pile

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“ pile on Fire behind him, for Fear of frightening him:  
 “ Come, said he, and light it before me : Had I been  
 “ afraid of Fire, I should not be here now : It was an  
 “ easy thing for me to avoid it.

“ ’Tis therefore in vain to pretend to rattle by Tor-  
 “ ments the Zeal of those, who undertake to make In-  
 “ novations in Religion. Such a Method is only pro-  
 “ per to heighten their Constancy, and enables them  
 “ to do greater Efforts. When new ones arise out of  
 “ the Ashes of those, who have been put to Death ;  
 “ when their Number increases ; their Patience turns  
 “ into Fury : Whereas before they were mere Suppli-  
 “ ants, they grow earnest and bold ; and after they  
 “ have run away from Death, they no longer  
 “ scruple to take up Arms.

“ This we have seen in *France* within these forty  
 “ Years, and the same has been practiced in the *Low-*  
 “ *Countries*. In short, things have been brought to  
 “ such Extremities, that ’tis not to be hoped the Exe-  
 “ cution of a few People can put a Stop to the Evil,  
 “ as perhaps it might have done at first. But now  
 “ that it is spread over whole Nations, which make  
 “ up the greatest Part of *Europe*, it were in vain to  
 “ use the Sword of the Magistrate : We ought to use  
 “ only the Sword of the Word of God, and endeavour  
 “ to bring over by moderate Conversations and amica-  
 “ ble Conferences those, who can no longer be compel-  
 “ led to come in.

“ Such was St. *Austin’s* Method, when he writ to  
 “ *Proculian*, a Donatist Bishop, &c.” What follows is  
 worth reading, but too long to be inserted here. The  
 great Moderation of *Thuanus* brought upon him the  
 Hatred of the *French* Clergy, who vented a thousand  
 Calumnies against him, as it appears from his Life.

*Thuanus*, as I have said, was a Man of great Judg-  
 ment and Learning : He travelled into the *Low Coun-*  
*tries*, *Italy* and *Germany*, and into all the Parts of  
*France* ; and was employed in several important Ne-  
 gotiations. Among the many curious Passages con-  
 tained in his Life, I shall only take notice of the fol-  
 lowing :

1. *Thun*

1. *Thuanus* being at *Rome* with *Paul de Foix*, the latter gave a Visit to Cardinal *Prosper de Santa Croce*, and asked him his Advice to get out of a Law-Suit to his Honour, and without falling out with the Pope. One Day the Cardinal carried him and *Thuanus* to his *Villa*, and spoke to *Paul de Foix* in the following manner : " Sir, I must discover to you a Secret, that is kept with a most religious Silence, and acquaint you with the Spirit of this Court, and their Severity to Strangers, when there is an Occasion for it, and they have nothing to fear. They are never better pleased than when they can entangle and perplex, by their long Delays and Proceedings, a Person of Distinction who submits to their Judgment. It makes a great Noise in the World, and begets in the Minds of the People a great respect for their Authority : But such a Severity is only used according as Weakness or Fear, arising from Religion, allows of it. Whenever a Prince is so steady and resolute as to refuse to do a mean thing, they have recourse to Address and Dissembling, without any Rigour. Know therefore that the Respect, paid to this Court, is only grounded upon the Opinion of Men and their Patience. What would destroy other States, as it has been rightly observed by that crafty *Florentin*, keeps up the Power and Authority of the Court of *Rome*. What I tell you is a sign of my Confidence in you ; and I rely upon your Discretion, and that of the Person who accompanies you, tho' he be a young Man : Pray let no-body know it. I am sorry you did not consult me at first : You might have avoided, by a good Conduct, what you will have much ado to make up by your Submission." This Discourse of Cardinal *de Santa Croce* was attended with a very curious Story, which the Readers may see in the Book, *Pag. 34, & seq.*

2. In the Year 1574. *Thuanus* being at *Florence*, and remembring that *Muretus* was extremely desirous to see the History of *Zosimus*, and that he could never see the Copy, lodged in the Library of the *Vatican*, desired *Paul de Foix* to obtain from the Great Duke, that he might have the Copy of *Florence* for some Months :



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Months : Which was immediately granted. But when it came to be known that *Pius V.* had forbidden to read that History at *Florence* as well as at *Rome*, the Great Duke refused to lend it. "The Anger of *Zosimus* against the Christians, at a Time when Superstition prevailed still, and his Satyrical Reflections upon *Theodosius* and *Constantin*, were always present to the Mind of the pious old Man ;" and he was afraid the reading of such a Book might be attended with ill Consequences.

3. In the Year 1589, *Schomberg*, *Thuanus*, and some other Gentlemen came to *Mende*, the Capital City of *Givaudan*, and were nobly entertained by the Bishop. At their first Meal they observed, not without some Surprise, that every Fowl, or wild Fowl, brought up to the Table, wanted the Head, or a Wing, or a Leg, or some other Part. My Lord, said those Gentlemen, how comes it that none of your Fowls are entire? Gentlemen, replied the Bishop, you must forgive the Gluttony of my Purveyor, who never fails to taste every thing before it is brought up to me. His Guests ask'd him; Who was that Purveyor; and then he went on thus. In these Mountains, said he, which are none of the most barren in the Kingdom, Eagles use to make their Aires in the hollow of some high Rock, that can hardly be reached with Ladders and Grappling-Irons. As soon as the Shepherds perceive it, they build a Lodge at the foot of the Rock, to secure themselves from the Fury of those dangerous Birds, when they bring their Prey to their young ones. The Male does not forsake them for the space of three Months, and the Female does not leave the Aire, as long as the young Eagle has not strength enough to come out of it. During all that time both of them go plundering about : They get Capons, Hens, Ducks, and every thing they can find in Yards, and even sometime Lambs, Kids, and Pigs, which they carry to their young ones. But their greatest Plunder is in the Fields, where they take Pheasants, Partridges, Wood-Hens, Wild-Ducks and Hares. As soon as the Shepherds perceive the Father and Mother are gone abroad, they quickly climb up upon the Rock and take

take away what the Eagles have brought to their young ones, leaving in the room of it the Guts of some Animals. But because they cannot do this before the Eagles, or the young ones have eaten some Part of it, this is the reason why every thing brought up to my Table is thus mangled. However, it has a much better Taste than what is sold at the Market.

The Bishop added, That when the young Eagle is strong enough to fly away, (which happens but late, because it has been deprived of its Food) the Shepherds chain it up, that the Father and Mother may continue to bring some Prey, till they couple and forget it entirely. And then the Shepherds leave the young one there, or bring it Home out of Pity.

Thus the Bishop's Table was provided by such Purveyors, and even by Vultures. *Thuanus* had the Curiosity to see those Eagles, and went up to an Aire through a very difficult Way. The young Eagle was chained up. The Mother came quickly after, brought a Pheasant to her young one, and immediately went away for more Prey. *Thuanus* and those who attended him, hid themselves in a small Lodge to avoid her Fury; for the Peasants told them, that those mischievous Birds had torn off some young People, who looked for those Aires without any Caution.

The Bishop assured his Guests, that three or four of those Nests were almost sufficient for him to keep a very Noble Table all the Year round.





## ARTICLE XVIII.

A CONJECTURE concerning VIBIUS SEQUESTER. *By one of the Authors of the Acta Eruditorum.*

DE ipso hujus libelli autore liceat novam proferre sententiam, quam eruditorum judicio libenter permittimus. Arbitramur scilicet, & Vibium Sequestrem & Virgilianum filium, cui librum inscripsit, esse *θευδωρύμω*. Cum enim stylus præfationis manifesto sapiat monachum, eo tempore viventem, quo regnarunt in orbe Scholastici: quo tempore nec Vibius Sequester, nec Virgilianus, usitata fuere nomina; conjicimus, *filium* hic non significare naturalem filium, sed discipulum. A monachis enim discipulos suos dictos esse filios, neminem fugit. Quæ consuetudo jam Augustini ætate invaluerat. Is enim Volusianum vocat filium suum, *Epistola* 1 & 3. Marcellinum *Epistola* 5 & 7. Bonifacium *Epistola* 70. immo & feminam Italicam filiam appellat suam *Epist.* 6. Ac si Vibius ille scripsisset ad verum suum filium, haud dubie plura dixisset de paterno amore suo, deque filiorum erga parentes officio. Jam vero, qui Virgilianum Vibii fuisse filium credunt, nullo uti possunt argumento, quam quod in præfatione ita eum affatur: *fili carissime*. Id quod quam leve sit, apparet. Crediderim autem à Vibio hunc discipulum ideo Virgilianum appellatum esse, quod ei illo tempore Virgilium Poetam explicaret. Cui sententiæ inde etiam robur additur, quod pleraque hujus libelli loca ex Virgilio sunt desumpta, ut cognosci potest ex Hesselianis annotationibus. Scriptus igitur hicce liber est ad facilitandam lectionem Virgilii. Cur autem autor ipse Vibii Sequestris nomen adsciverit, difficilior est conjectura. Mihi videtur illud sibi finxisse

ex

ex isto proverbio : *Vara vibiam sequitur* : quod cum *similes nugas* significet, Aufonio interprete, autor noster modestie causa inde nomen sibi fabricasse dici potest, significaturus, Poeticam hanc notitiam, si cum scientia Theologica conferatur, internugas referendam esse. Non nego, puerilem & ridiculam esse hanc nomenclaturam : sed, si rectè novi monachorum illius ævi ingenium, ab eo talia abhorrere non putò.



## ARTICLE XIX.

## LEIPSICK.

There is no doubt that St. *Jerome* writ a Commentary upon *Job* ; for he himself owns it in his Commentary \* upon *Amos*, Chap. V. v. 29. *Coluber*, says he, *qui in presenti loco Nohas, in Job appellatur Leviathan. De cujus natura & terrore multiplici in ipso Volumine diximus.* 'Tis true that in his Catalogue † of Ecclesiastical Writers, wherein he mentions his Works, he takes no Notice of that Commentary ; But this Passage cannot be alledged as a Proof against it, since he has omitted there some other Commentaries written by him ; for which he gives this Reason ; *Se multa alia de opere prophetali habere in manibus, qua nondum sint expleta.*

The Question is, Whether that Commentary is still extant. There is a Commentary upon *Job*, among St. *Jerome's* Works, Tom. VII. but the Criticks are now agreed that it is falsely ascribed to that Father, and rather believe it was written by *Bede*. *Mark Meibomius* pretended to have the true Commentary of St. *Jerom* upon *Job* ; and a Specimen of it has been inserted in the *Acta Eruditorum*. But it is not a Production of that Father, as may be proved by several Reasons. I. St. *Jerom* uses to mention in the Prefaces to his Commentaries, those who undertook to write

\* Tom. VI. Oper. pag. 77. Francfort, 1684.

† Cap. 135.

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upon the same Book before him ; but there is no such thing in the Prologue to that Manuscript, though several Authors commented upon *Joh* before St. *Ferom*, such as *Didymus*, *Origen*, St. *Hilary*, &c. as he himself observes in his Catalogue. II. St. *Ferom* does frequently quote in his Commentaries the Translations of the LXX. *Symniachus*, *Aquila*, and *Theodotion*, and also the Hebrew Text ; but there is no such Quotation in *Meibomius*'s Manuscript. III. There are in St. *Ferom*'s Commentaries some Explications of several Passages in *Joh*, altogether contrary to those of that Manuscript. IV. The Author of the Manuscript Commentary says upon the XXVIII. Chapter, v. 7. that Angels were created within the six Days of the Creation ; *angelos fuisse primos in tempore creatos, non in initio* ; but St. *Ferom* says they were created before this World, *Comment. ad Tit. l. 2. Sex millia nec dum nostri orbis implentur anni, & quantas seculorum origines fuisse arbitrandum est, in quibus angeli, throni, dominationes, ceteraque virtutes servierint Deo, & absque temporum vicibus atque mensuris Deo jubente subsisterint*. This was the Opinion of other Ecclesiastical Writers, whose Passages have been quoted by *Franciscus Messanenensis* in his *Explicatio difficiliorum locorum Hieronymi*, under the Word *Angelus*, (*Num. IV.*) V. The Author of that Manuscript appeals to the Fathers of the Church. Such a thing is not to be found in the Writings of St. *Ferom*, nor was it practiced in his Time.

*Rabanus Maurus* seems to be the Author of that Commentary. There is among St. *Ferom*'s Works a Commentary upon the *Lamentations*, which is not only ascribed to *Rabanus Maurus*, but also printed with his Works.

### P A R I S.

A Book of 73 Pages, entitled, *The History of Lewis the Great*, is lately come out.

*Histoire de Louis le Grand depuis le commencement de son Regne jusq' en 1710. Par M. de la Bizardiere. Paris 1712. in 12°*

### P A R I S

## P A R I S.

**T**HE Abbot *Fleury* has put out the XVth Volume of his Ecclesiastical History, from the Year 1198, to the Year 1230.

*Histoire Ecclesiastique. Par M. l'Abbé Fleury, cy-devant Sous-Precepteur du Roy d'Espagne, de Monseigneur le Dauphin, & de Monseigneur le Duc de Berry. Tome seizième. Depuis l'an 1198. jusqu'à l'an 1230. Paris 1712. in 4to. pagg. 686.*

## P A R I S.

**A**N Anonymous Author has published a Book, that may be of greater Use, that one would think by the Oddness of the Title.

*Le SUPPLEMENT de TASSE ROUZI FRIOU TITAVE. Aux femmes : Ou aux maris pour donner à leurs femmes. Paris. 1713. in 12° Pagg. 338.*

The Design of this Work is to reclaim unruly Wives. The Author proposes, in the first Place, as a very proper Remedy to cure them of their Extravagance, *a Root, which being laid on the Back of a Wife, makes her as mild as a Sheep, though she were a Devil :*

-----une racine.

*Laquelle mise sur l'échine*

*D'une femme, fut-ce un Demon,*

*La rend plus douce qu'un mouton :*

Especially when the Execution is attended with these Words, *Tasse, Rouzi, Friou, Titave.* But because the Use of that Remedy is very uncomfortable, the Author offers milder Remedies in the room of it ; which is the Reason why this Book is entituled *A Supplement.* Those Remedies are Love, Complaisance, Patience and Religion, This Work contains many solid Reflections.

P A R I S.

## P A R I S.

A New Harmony of the Four Evangelists has been lately published.

*Concordia quatuor Evangelistarum, plenam, recte ordinatam, concinneque coherentem Domini Nostri Jesu Christi Historiam, nova eaque expeditissima arte exhibens; ipsis scilicet sacris Scriptoris, prout simul loquuntur, e regione cujusque collocatis, & suis eorum verbis clarioribus, expressioribus, & aliunde aptioribus caractere nigro notatis, Historiaque solum formantibus. Cum variis Indicibus, & Annotationibus. Opera & studio Sebastiani le Roux, Pastoris Ecclesiæ de Andevilla in Diocesi Carnotensi. Paris. 1712. in 8vo pagg. 428.*

Mr. le Roux gives an Account, in his Preface, of all the Inconveniences, which he has observed in the Harmonies that have been published hitherto; and shews by what Means he has avoided them. He has inserted in several Columns the Texts of the Evangelists, with the first Letters of their Names; whereby they may be distinguished. But to avoid Confusion, and to give a complete History, he has chosen out of those Texts those Expressions, which being connected together, represent the Events in the most perfect Manner: Those Expressions are printed in black Letters; and all others in red. By which Means the Reader may see all at once, what belongs to each Evangelist, and what all of them afford to make a continued Narration.

This Work is attended with a Geographical Map of the Holy Land, and many useful Tables.

## P R A G U E.

THE following Book has been printed in this City.

*Arithmeticus perfectus, qui tria numerare nescit, seu Arithmetica dualis, in qua numerando non proceditur nisi ad duo, & tamen omnes quæstiones Arithmetica negotio facili enodari possunt. Autore Wenceslao Josepho Pelicano. Praga. 1712. in 12o*  
Vol. VI. K LEIP.

## L E I P S I C K.

**M**R. *Frisch*, Member of the Royal Academy of Sciences of *Berlin*, has published for the Use of Foreigners an Excellent Dictionary *French and German*, and *German and French*.

*Nouveau Dictionnaire des Passagers, Francois-Allemand, & Allemand-Francois. Leipzig 1712. in 8vo*

## H A L L.

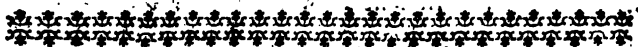
**D**R. *Buddens* has undertaken to prove, that the Christian Religion does very much contribute to the Welfare and Happiness of the Civil Society; and that *Heathenism* and *Mahometism* cannot so effectually produce so good an Effect.

*Jo. Francisci Buddii, Th. D. & P. P. Commentatio de Concordia Religionis Christianae statusque civilis: accedunt alia argumenti civilis Dissertationis. Hala-Saxonum. 1712. in 8vo.*



ART





## ARTICLE XX.

AN HISTORICAL ACCOUNT of the Life and Trial of NICOLAS ANTHOINE, occasioned by Mr. SURENHUSIUS's *Treatise, wherein the Passages of the Old Testament, quoted in the New, are vindicated and reconciled, according to the Forme of quoting, and the severall Ways of interpreting the Scripture, used by the ancient Hebrew Theologers.* By the Author of these *Memoirs.*

AS I was going to give a further Account of Mr. *Surenhusius's* Book, wherein he undertakes to reconcile the two Genealogies of Jesus Christ recorded by St. *Matthew* and St. *Luke*, and all the Passages of the Old Testament quoted in the New; it came into my Mind, that *Nicolas Anthoine* forsook the Christian Religion, and embraced *Judaism*, for no other Reason, but because he could not reconcile those two Genealogies, and the Quotations of the Evangelists and Apostles. A Book, like that of Mr. *Surenhusius*, would doubtless have prevented his Apostasy. I shall insert here the History of that Man, that every body may be the more sensible of the Usefulness and Importance of Mr. *Surenhusius's* Work; and I am apt to believe the second \* Extract of his Book will be more acceptable to the Readers, after they have read the following Piece. I add, that I want a little Rest, and that I have by me this Account ready for the Press. It

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\* The first Extract may be seen above, Art. XVI.

will appear from it, that *to think freely*, and *to think wisely*, are two different Things.

*NICOLAS ANTHOINE* was born of *Roman Catholic* Parents, at *Brieu in Lorrain*. His Father took a particular Care of his Education, and sent him to the College of *Luxemburg*, where he studied five Years. From thence he was removed to *Pont-à-Mousson, Triers*, and *Cologné*; where he went on with his Studies under the Direction of the Jesuits, till he was about twenty Years of Age. Being returned to his Father's, and disliking the Church of *Rome*, he repaired to *Metz*, and applied himself to Mr. *Ferry*, an Eminent Divine of that City, who instructed him in the Protestant Religion, which he heartily embraced. From that time he professed himself a Protestant, and endeavoured to convert his Relations to the Reformed Religion. From *Metz* he was sent to *Sedan*, in order to study Divinity; and from thence to *Geneva*, where he went on with his Theological Studies. He applied himself particularly to the Reading of the Old Testament; and finding several Difficulties in the New, which seemed to him unanswerable, he inwardly embraced the *Jewish* Religion, about five or six Years before his Trial \*. His first Doubts were occasion'd by his comparing together the two Genealogies of *Jesus Christ*, as they are recorded by *St. Matthew* and *St. Luke*: But when he came to examine the Passages of the Old Testament, that are applied to the *Messias* in the New, he proved so weak as to renounce Christianity. And because new Notions of Religion frequently make a greater Impression, than those wherein Men have been bred up from their younger Years, he grew so zealous for *Judaism*, that he resolved to make an open Profession of it. Accordingly he left *Geneva*, and returned to *Metz*, and immediately discovered his Opinions to the *Jews* of that City, and desired to be admitted into their Synagogue; But they refused him, for fear of bringing themselves into Trouble; and advised him to go to the *Jews* of *Amsterdam*, or *Venice*. Where-

\* He was tried in 1632.

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upon he resolved to take a Journey to *Venice*, and earnestly intreated the *Jews* of that Town to circumcise him. But he was again disappointed; for those *Jews* refused to comply with his Desire, and told him the Senate had forbid them to circumcise any body that was not born a *Jew*. *Anthoine*, longing to receive the Seal of the *Jewish* Covenant, went quickly to *Padua*, in Hopes the *Jews* of that City would be more favourable to him; but they gave him the same Answer. The *Jews* of *Padua*, and those of *Venice*, told him, That he might be saved, without making an outward Profession of *Judaism*, provided he remained faithful to God in his Heart. This made him resolve to return to *Geneva*, where he had more Acquaintances than any where else. Mr. *Diodati*, Minister and Professor in that City, took him into his House to be Tutor to his Children. He pretended to go on with his Theological Studies, and was for some time Teacher of the first Class. Afterwards he disputed for the Chair of Philosophy, but without any Success. All that Time he lived outwardly like a true Christian; for he confessed at his Trial, that he had constantly received the Communion; but in private he lived, and performed his Devotions like a *Jew*. At last, being poor, and weary of the Condition he was in, and wanting a Settlement, he desired a Testimonial of the Church of *Geneva*, which was granted him, and went to the Synod of *Burgundy* held at *Gex*, in order to be admitted into the Ministry. He was admitted according to Custom, promising to follow the Doctrine of the Old and New Testament, the Discipline and Confession of Faith of the Reformed Churches of *France*, &c. and was appointed Minister of the Church of *Divonne*, in the Country of *Gex*.

He had not been long there, when the Lord of that Place perceived he never mentioned *Jesus Christ* in his Prayers and Sermons; that he took his Text only out of the Old Testament, and applied to some other Persons all the Passages of the Old Testament, which the Christians understand of *Jesus Christ*. This raised great Suspicions against him: When he came to hear of it, he was very much perplexed; and being

naturally of a melancholly Temper, he fell into a Fit of Madneſs in the Month of *February*, 1632. Which was look'd upon as a manifeſt Judgment of God, becauſe it happen'd the very next Day after he had expounded the ſecond *Pſalm*, without applying it to our Saviour. He grew ſo diſtracted, that he moved upon his Hands and Feet in his Chamber, publicly exclaimed againſt the Chriſtian Religion, and particularly in the Preſence of ſome Miniſters of *Geneva*, who went to ſee him. He inveighed againſt the Perſon of *Chriſt*, calling him an Idol, &c. and ſaying the New Teſtament was a mere Fable. He call'd for a Chafing-diſh full of burning Coals, and told the Divines, who were in his Chamber, that he would put his Hand into the Fire to maintain his Doctrin, bidding them do the like for their *Meſſias*. His Madneſs increaſed to ſuch a Degree, that he ran away in the Night from thoſe under whoſe Cuſtody he was, as far as the Gates of *Geneva*, where he was found the next Morning half naked, and lying in the Dirt; and having pull'd off his Shoes, in the Name of the true God of *Israel*, he worſhipped him barefooted, and proſtrated upon the Ground, and uttered ſome Blaſphemies.

The Magiſtrates of *Geneva* ordered him to be carried into an Hoſpital, where the Phyſicians took Care of him, and he was viſited by ſome Divines. His Mind was compoſed by Degrees, and then he left off ſpeaking injuriouſly of the Chriſtian Religion, but ſtoutly maintained *Judaism*. Being thus recovered from his Madneſs, he was committed to Goal, where he remained a conſiderable Time before the Magiſtrates took cognizance of that Affair; being only viſited by ſeveral Divines, who uſed their utmoſt Endeavours to make him ſenſible of the Falſity of his Doctrin, and the Enormity of his Conduſt, and to bring him over to the Chriſtian Religion; but he perſiſted in his Opinions.

Mr. *Ferry*, a Miniſter of *Metz*, who, as I have ſaid before, had converted *Anthoine* to the Proteſtant Religion, hearing of the ſad Condition, and the great Danger he was in, writ a Letter about him the 30th of *March*, 1632. to the Miniſters and Profeſſors of the Church

Church and Academy of Geneva. It contains several Particulars relating to the History of that unhappy Man; and therefore I shall insert it here, and I hope no curious Reader will blame me for it. That Letter runs thus:

*Messieurs Es tres honorez Freres,*

“ JE vous demande pardon de la faute que je m’en  
 “ vray faire, si tant est que vous la jugiez telle.  
 “ Aussi ne prétens-je pas de vous rien exposer icy que  
 “ pour le soumettre à votre censure. J’ai appris avec  
 “ une merveilleuse douleur l’histoire de ce pauvre  
 “ Malheureux qui est entre Vous: sur le sujet de la-  
 “ quelle je vous supplie me supporter en la hardiesse  
 “ que je prens de vous escrire. Ce n’est pas du tout  
 “ sans en estre requis. Joint qu’il ne faut pas attendre  
 “ de vocation pour aider à conserver un miserable qui  
 “ cherche sa rume. Dieu, la Nature, la cognoissance,  
 “ & les anciennes amities me pouvans estre des causes  
 “ suffisantes à cela. Aussi ayant servi d’instrument de  
 “ l’amener à salut, je penso avoir beaucoup de raisons  
 “ de desirer qu’il ne se perde, & de m’ingerer, s’il vous  
 “ plaist, à y travailler avec vous. Je rends grâces à  
 “ Dieu qu’ayant voulu faire en luy un nouvel exemple  
 “ de l’infirmité humaine, sa main l’ait amené au mi-  
 “ lieu de vous où il a peu estre empesché de faire du  
 “ mal, & où vostre esprit avec le sien concourront,  
 “ comme ils font aussi, pour son bien & pour sa re-  
 “ duction. En quoy, Messieurs, je pense que le meil-  
 “ leur moyen sera la Douceur & la Patience. Je ne  
 “ doute pas que son mal ne vienne d’une Melancholie  
 “ noire & profonde, à laquelle je l’ay veu tousjours  
 “ fort panché, sur tout depuis la desbauche qu’il fit  
 “ faire à un jeune homme, lequel il tira de Sedan icy,  
 “ où il pretendoit gagner quelque chose à luy enseigner  
 “ la Philosophie, & que furtivement il emmena plus  
 “ loing, nonobstant les remonstrances que je luy en  
 “ avois faites avec instances de le renvoyer, & au jeune  
 “ homme de s’en retourner, comme il m’avoit promis;  
 “ Monsieur du Moulin l’ayant ainsi desiré & moy,  
 “ pourcequ’il luy avoit esté recommandé. Des lors il  
 “ ne pouvoit supporter le jour, en faisoit fermer toutes

" les advenues chez un Gentilhomme où j'avois trouvé  
 " moyen de la faire placer, tousjours inquiet, sans pou-  
 " voir estre en repos en aucun lieu, taciturne, sans  
 " mesme se pouvoir exprimer qu'avec peine, & comme  
 " à mots arrachez, quelque peine que je prisse de le sol-  
 " liciter à se mieux ouvrir, à le faire venir chez moi,  
 " de fois à autre le recevoir à ma table, & de le faire  
 " traiter comme il fut avec un grand soin. Ce que  
 " nous ne pouvions attribuer qu'au mauvais succez  
 " qu'il avoit eu en un Synode de l'Isle de France; où il  
 " avoit esté envoyé avec tesmoignage & recommanda-  
 " tion de l'Eglise & Academie de Sedan, & d'où il avoit  
 " esté pourtant renvoyé. Depuis la soustraction de ce  
 " jeune homme, il m'a tesmoigné par plusieurs lettres  
 " d'en avoir un regret extreme, ne m'en a escrit pas  
 " une sans user de grandes deprecations, avec paroles  
 " d'un esprit abbatu, se ressentant & complaignant sur  
 " tout de quelques reprehensions qu'on luy en avoit  
 " faites hors d'icy; de sorte que j'ay esté quelquefois  
 " contraint de luy escrire qu'il devoit nettoier son  
 " esprit de ces scrupules superflus, & de cette tristesse,  
 " non seulement hors de saison, mais dangereuse, & à  
 " l'exhorter de s'appliquer à l'estude avec gayeté & re-  
 " solution de mieux faire. Tellement qu'il est bien à  
 " croire que sa Melancholie a esté encor noircie par ces  
 " pensées sombres, & de plus, irritée par la pauvreté  
 " & la nécessité de beaucoup de choses où il tomba tost  
 " après, & dont il s'en plaint fort souvent à moy par  
 " Lettres, jusques à me représenter les tentations dont  
 " son esprit se trouvoit lors presque du tout englouti.  
 " A quoi il semble qu'on peut adjouster la forme de  
 " ses études attachées apres le Vieil Testament, sur  
 " lequel il m'a escrit qu'il dressoit une Concordance.  
 " En tout cas quand bien ce ne seroyent pas là les cau-  
 " ses de son mal, si est-ce que vous sçavez, Messieurs,  
 " qu'il se trouve une sorte de Melancholie, en laquelle  
 " les Médecins recognoissent *Idiotia*, qui n'est pas  
 " neantmoins ni un Crime, ni un Chastiment de la Ju-  
 " stice de Dieu, mais une grande misere. De vray celle  
 " où il est tombé depuis son devoyement est bien pi-  
 " toyable: mais, Messieurs, je pense pouvoir oser dire,  
 " qu'encor que la Nature soit l'instrument de la Pravi-  
 " dence

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" dence de Dieu, si ne faut il pas prendre tous ses ac-  
 " cidens pour des punitions ou pour des exemples d'une  
 " mauvaise vie, ni la Manie de ce Misérable pour un  
 " châtiment exprés de son erreur. Y ayant tant de  
 " causes pour estimer qu'il vient du Vice du Cerveau,  
 " & de la Mélancholie. Il semble bien que c'en ait  
 " esté seulement une exacerbation, laquelle ayant esté  
 " sedée par les remedes, ne luy a plus laissé son mal  
 " qu'en son estat precedent : & combien qu'il n'exorbité  
 " qu'en ce seul point duquel il est prevenu, il n'y a  
 " pas neantmoins sujet de conclurre qu'il y parle de  
 " sens froid, & d'un jugement non lezé. Car c'est le  
 " propre de cette sorte de Mélancholie de n'avoir qu'un  
 " objet, laissant en toute autre chose à l'esprit ses pro-  
 " pres actions, comme vous sçavez mieux que moy ;  
 " tellement qu'il se trouve des gens doctes parlans en  
 " toute matiere avec beaucoup de tranquillité & de  
 " sçavoir, & n'ayans qu'un grain de folie qu'ils ne  
 " descouvrent que par periodes, ou à ceux qui les y  
 " touchent, ou qui leur en parlent. Auxquels je suis  
 " d'autant plus enclin de comparer ce Malheureux,  
 " qu'en l'endroit de la sienne, où il pense estre je plus  
 " sage, il se monstre plus deplorable ou plus ridicule,  
 " disant chose de laquelle hors de cet accez il auroit  
 " honte, quand mesme il ne seroit pas Chrestien,  
 " puisqu'il nie, à ce que j'apprens, ce que Payens &  
 " Juifs attestent & confessent, & s'en vantent. Ce n'est  
 " donc pas Heresie, mais Blaspheme procedant d'un e-  
 " sprit plus malade que perversy, & plus transporté  
 " que s'empoyant. De quoy aussi ses frayeurs & ses  
 " horreurs ordinaires sont à mon avis des indications  
 " certaines, sans qu'il soit necessaire de les imputer à  
 " un jugement de Dieu touchant sa Reprobation. Car  
 " après tout, Messieurs, il est certain qu'il vous trompe  
 " en disant qu'il y a huit ou dix ans qu'il a resolu  
 " en soy mesme ce qu'il déclare à present ; car non seu-  
 " lement en cet entretemps il a tousjours fait toutes  
 " sortes de preuves personnelles d'une profession Chresti-  
 " enne, mais a mesme gagné son Frere à la nôtre, en  
 " laquelle il vit honestement parmy nous, & a tasché  
 " d'en faire autant de son Pere, auquel comme à luy  
 " il en a écrit quantité de lettres, qu'ont passé par mes  
 " mains

" mains, plusieurs desquelles j'ay ouvertes, & que j'ay  
 " toujours veues pleines d'un style ardent, & de tes-  
 " moignages d'une merveilleuse & peu commune affec-  
 " tion à Jesus Christ, & à la verité d'iceluy enseignée  
 " en nos Eglises, pour à laquelle les amener & tout le  
 " reste de leur famille, il leur escrivoit estre prest de  
 " mourir, si Dieu luy faisoit cognoistre qu'il y peust  
 " servir. Mesme lors qu'il fut receu au Ministère, il  
 " me l'escrivit de Geneve du 29. Novembre, comme à  
 " celui qu'il souloit appeller, comme il fit encore lors,  
 " son tres cher Pere Spirituel duquel Dieu s'estoit servy  
 " pour l'attener, disoit il, à la cognoissance, & me  
 " pria de les en faire advertir, ayant fait, comme il  
 " m'escrivoit, une constante & tres-firme resolution de  
 " vouloir de là en avant vivre en homme de bien plus  
 " que jamais, & s'employer de toutes ses forces à l'ac-  
 " quit de son devoir.

" J'estime donc, Messieurs & tres honorez Freres,  
 " qu'il ne doit point estre creu en cette perturbation  
 " où il est, & espere que si on luy donne temps, comme  
 " j'entends que vous faites, pour cuver cette frenesie,  
 " il ne blasphemera plus, & que Dieu vous donnera  
 " consolation de vostre travail & de vostre patience.  
 " Pour cet effet je desirerois fort qu'on luy ostant tout  
 " abord d'autres gens que de personnes familiares, où  
 " lesquelles il ait eu en respect & particuliere confide-  
 " ration, & par lesquelles il puisse estre traité douce-  
 " ment ; afin, ou que trop d'accours, ou trop d'instan-  
 " ces, ou une juste severité, mais prématurée, ne mette  
 " le feu à cet Esprit.

" Messieurs, permettez moy, je vous supplie, de vous  
 " dire, qu'il semble bien necessaire pour l'édification  
 " de l'Eglise que cette affaire se traite avec une grande  
 " retenue. Tout autre exemple que l'on en voudroit  
 " faire, nuirait sans doute merveilleusement. Propo-  
 " sez-vous, s'il vous plaist, le scandale que l'on en re-  
 " cevrait près & loing, & ce qui pourroit estre dit con-  
 " tre la Charge & contre la Profession d'un homme ve-  
 " nant du Pap. et ayant parmy nous ez Academies  
 " plus illustres, à la table de plusieurs Pasteurs, appris  
 " à Judaizer d'un sens reconnu, & jugé entier ? Le Ju-  
 " daïsme aussi n'estant pas une secte, de laquelle il faille  
 " rien



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rien craindre, il ne semble pas qu'il soit nécessaire d'en prévenir la conséquence par une punition publique. Peutestre mesme que l'action n'en plairoit pas à tous. Il y a des fautes extraordinaires desquelles ayant le coupable à estre puny, on en oste le spectacle, & en supprime-on les Actes, pour n'en laisser la honte au siècle present, ni la trace à la posterité. En tout cas, il n'est pas besoin de se hâster en chose, qui peut tousjours estre faite, & où le delay ne peut nuire, peut mesme quelquefois servir. A Servet dogmatissant d'un sens froid & sec depuis vingt ans & plus, en plusieurs lieux, de bouche & par Livres écrits & imprimez, & choses bien plus subtiles & plus perilleuses, il fut donné un long temps pour se remettre. Encor, Messieurs, sçavez vous les divers discours, qui s'en sont ensuivis. Ce n'est pas que j'y trouve rien à redire ; je pense qu'une telle Peste ne pouvoit pas mieux estre estouffée qu'en son propre feu. Mais cettuycy est hors de comparaison de choses pareilles ; & je prie Dieu de tout mon cœur qu'il luy donne une meilleure issue, & vous, Messieurs & très honorez Freres, de ne vous laisser point en cette œuvre de vostre grande charité, en laquelle il vous inspirera de prendre les remedes nécessaires pour redresser ces Malheureux, & pour preserver l'Eglise de cette infamie. C'est le but que je me suis proposé en cette Lettre, laquelle je vous supplie très humblement de n'avoir pas desagréable, qu'autrement je tiendrais pour non écrite, sinon en ces souhaits que je viens d'y faire, & en prieres que j'adjouste que Dieu benisse tousjours abondamment vos personnes & vos saints labours, & accroisse vostre Eglise, & tienne tousjours vostre Estat en sa protection excellente, & moy en l'honneur de vos bonnes graces que je vous demande avec humilité, comme estant de tout mon cœur,

Messieurs,

*Votre tres-humble,  
tres-obéissant, &  
tres-affectionné  
Serviteur.*

A Metz le 30.  
Mars 1632.

FERRY.  
That

That is,

*Gentlemen, and most Honoured Brethren,*

I Beg your Pardon for the Fault I am going to commit, if you take it to be such: And indeed I don't pretend to represent any thing to you, but in order to submit it to your Censure. I have heard with an unspeakable Grief what has happen'd to that poor Wretch, who is amongst you; and I beseech you to forgive my Freedom in writing to you about it. I don't do it altogether without the Request of others: Besides, one must not expect a Call to preserve an unfortunate Man, who runs himself into Destruction; since God and Nature, and our ancient Acquaintance and Friendship, may be a sufficient Motive for me to do it. To which I add, that having been instrumental in bringing him to Salvation, I think I have great Reason to desire that he may not undo himself, and to endeavour, with your Leave, to prevent it. I thank God, since he has thought fit to make him a new Example of Human Frailty, that he has brought him amongst you, that you might prevent his doing Mischief, and endeavour to reclaim him. I think, Gentlemen, that Mildness and Patience will be the most proper Means to succeed in it. I make no doubt that his Illness proceeds from a black and deep Melancholy, to which I always perceived he was very much inclined; especially after he had seduced a young Man, whom he brought hither from *Sedan*, in hopes to get something by teaching him Philosophy; and then he privately carried him farther, tho' I had earnestly desired him to send him back, and exhorted the young Man to return to *Sedan*, which was *M. du Moulin's* Desire, to whom he had been recommended. From that time he could not bear the Light in any Room of a Gentleman's House, where I had placed him, being always uneasy, restless, and silent. Nay, he had much ado to express himself, and it was a hard Matter to make him speak, tho' I earnestly desired him to be more free, and  
sent

## ART. 20. of LITERATURE: 141

“ sent for him; and made him dine with me now and  
 “ then, and took all possible Care of him. Which we  
 “ ascribed to the ill Success he had in a Synod of the  
 “ *Ile of France*, whither he had been sent with a Te-  
 “ stimonial, and Recommendation of the Church and  
 “ Academy of *Sedan*, notwithstanding which, he did  
 “ not appear sufficiently qualified for the Ministry.  
 “ After he had enticed away that young Man, he writ  
 “ several Letters to me, wherein he expressed a great  
 “ Grief for it; and in all of them he used ma-  
 “ ny Words, which shewed his Mind was very much  
 “ dejected, being above all things sensible of the Re-  
 “ proofs he had received for it. So that I thought my  
 “ self obliged to write to him now and then, to clear  
 “ his Mind of those needless Scruples, and of such an  
 “ unreasonable and dangerous Vexation, and to exhort  
 “ him to apply himself to his Study with Cheerful-  
 “ ness, and a Resolution to do better for the time to  
 “ come. It is therefore highly probable that his Me-  
 “ lancholy has been heighten’d by those cloudy  
 “ Thoughts, and likewise by the Poverty and Want of  
 “ many Things, into which he fell soon after, and  
 “ whereof he complain’d to me in his Letters, so far  
 “ as to mention the Temptations under which his  
 “ Mind was almost ready to sink. To this I may add  
 “ the nature of his Studies bent upon the Old Testa-  
 “ ment, on which he writ to me that he was drawing  
 “ up a Concordance\*. However, tho’ those things  
 “ were not the true Cause of his Illness, you know,  
 “ Gentlemen, that there is a sort of Melancholy  
 “ in which the Physicians acknowledge, *ἰατρικὴ*,  
 “ which is neither a Crime, nor a Divine Punishment,  
 “ but a great Misfortune. Certainly that which he  
 “ lies under is very deplorable; but, Gentlemen, I  
 “ think I may say, that tho’ Nature is the Instrument  
 “ of God’s Providence, yet all Accidents ought not to  
 “ be look’d upon as Punishments, or Signs of a wicked  
 “ Life, nor the Madness of that poor Wretch as a  
 “ formal Chastisement for his Error; there being so

---

\* *That Circumstance ought to be minded.*

“ many

" many Reasons to believe that it proceeds from the  
 " Disorder of the Brain, and from Melancholy. His  
 " Madness seems to be only an exorbitant Fit of Me-  
 " lancholy, which being allay'd by Remedies, he ap-  
 " pears now in his former State: And tho' he errs  
 " only in the single Point, for which he is prosecuted;  
 " there is no reason to infer from it, that he speaks in  
 " cold Blood, and with a sound Mind. For 'tis the  
 " Property of that sort of Melancholy to have but  
 " one Object, leaving the Mind free in all other things;  
 " as you know better than I. There are some who  
 " speak upon any Subject with great Learning and Se-  
 " dateness, and have but one Grain of Madness, which  
 " they discover only by Intervals, to those who hit  
 " upon it. I am the more willing to compare that  
 " unfortunate Man to them, because in that very thing  
 " wherein he pretends to be wise, he appears most ri-  
 " diculous; for he says what he would be ashamed of  
 " out of his Fit; tho' he were no Christian; since he  
 " denies, as I hear, what the very Heathens and *Jews*  
 " acknowledge. And therefore 'tis not a Heresy, but  
 " a Blasphemy, which proceeds from a Mind rather  
 " distemper'd than perverted. His usual Frights and  
 " Horrors are, in my Opinion, a certain Sign of it;  
 " and there is no Reason to ascribe them to a Divine  
 " Judgment, and to infer from thence that he is a Re-  
 " probate. After all, Gentlemen, 'tis certain he im-  
 " poses upon you, when he tells you, that he believed  
 " Eight or Ten Years ago what he believes now: For  
 " since that time, he has not only given all manner of  
 " Proofs of his Christianity, but also brought over to  
 " the Reformed Religion his Eldest Brother, who lives  
 " honestly among us; and he has endeavour'd to work  
 " the same Effect upon his Father, to whom he has  
 " writ many Letters, several of which I have open'd;  
 " wherein he express'd a great Zeal, and a wonderful  
 " Love for *Jesus Christ*, and the Christian Truths  
 " that are taught in our Churches. And in order to  
 " bring over his Relations to our Religion, he writ to  
 " them that he was ready to die for it, if God required  
 " it of him. Nay, when he was admitted into the  
 " Ministry, he acquainted me with it in a Letter from  
 " Geneva,

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“ Geneva, dated the 29th of *November*; being used  
 “ to call me, as he did then, his *Dear Ghostly Father*;  
 “ whom God had been pleased to make use of, in order  
 “ to bring him to the Knowledge of the True Religion!  
 “ And he desired me to acquaint his Relations with it,  
 “ being fully resolved for the future to lead a better  
 “ Life than ever, and to perform his Duty to the ut-  
 “ most of his Power. And therefore, Gentlemen, and  
 “ most Honoured Brethren, I think he ought not to be  
 “ believed in what he says, during such a Disorder of  
 “ his Mind; and I hope that if you allow him some  
 “ time to recover from his Frenzy, as I understand  
 “ you do, he will no longer blaspheme, and God will  
 “ give you Comfort after your Labour and Patience.  
 “ To that end, I wish none may have access to him,  
 “ but such as are familiarly acquainted with him, or  
 “ for whom he has a particular Respect and Venerati-  
 “ on, and by whom he may be gently used, lest his  
 “ Mind should be exasperated by too many Visitors;  
 “ or by an unseasonable, tho’ just Severity.

“ Gentlemen, give me leave to tell you, that it  
 “ seems highly necessary for the Edification of the  
 “ Church, that this Affair should be managed with  
 “ great Prudence. If you make an Example of him,  
 “ it will doubtless prove extremely prejudicial. I  
 “ intreat you to consider the great Scandal it will oc-  
 “ casion far and near, and what might be said against  
 “ the Office and Profession of a Man converted from  
 “ Popery, who has learned to Judaize among us in  
 “ the most famous Academies, conversing every Day  
 “ with several Pastors. Besides, *Judaism* being no  
 “ dangerous Sect, it does not seem necessary to prevent  
 “ the ill Consequences of it by a publick Punishment.  
 “ Nay, perhaps every Body would not approve of it.  
 “ There are some extraordinary Crimes, for which,  
 “ when the guilty Person is to be punished, ’tis not  
 “ done in publick; and the Proceedings are suppressed;  
 “ to clear the present Age from such an Infamy, and  
 “ to leave no Marks of it to Posterity. However,  
 “ there is no need of being too hasty in a thing that  
 “ may be done as well in Time, and when a Delay can-  
 “ not be prejudicial, but rather useful. *Servetus* had  
 “ a

"a long time allowed him for his Amendment, tho'  
 "he had dogmatized above Twenty Years in cold  
 "Blood, and in several Places; both by Word of  
 "Mouth, and in written and printed Books, about  
 "Things much more subtil and dangerous. And yet;  
 "Gentlemen, you know the various Discourses that  
 "were occasioned by his Execution: I don't say  
 "this, because I find fault with it: On the contrary;  
 "I think such pernicious Errors could not be better  
 "suppressed, than by committing the Author to  
 "the Flames. But this Man cannot be compared  
 "to *Servetus*; I pray God to give him a better  
 "End: And I beseech you, Gentlemen, and most Ho-  
 "noured Brethren, not to grow weary in this Work of  
 "your great Charity, wherein God will direct you to  
 "use such Remedies as are necessary to reclaim that  
 "unfortunate Man, and to preserve the Church from  
 "such an Infamy. This is the Design of this Letter;  
 "which I humbly beseech you not to be offended  
 "with: Otherwise I should be sorry to have writ it;  
 "excepting the Wishes I have just now made; and my  
 "further Prayers to God, that he would plentifully  
 "bless you and your Holy Labours, increase your  
 "Church; and ever keep your State under his Protection:  
 "I beg of you the Continuation of your Benevolence;  
 "being with great Sincerity,

Gentlemen;

Metz, *March*  
30. 1632.

Your most Humble,  
 most Obedient, and most  
 Affectionate Servant,

FERRY.

Mr. *Mestrezat*, a Learned Divine of the Church of  
*Paris*, writ two Letters to Mr. *Chabrey*, his Brother-  
 in-Law, and Minister of *Geneva*; wherein I find two  
 Passages, that deserve likewise to be imparted to the  
 Publick. Mr. *Mestrezat* thought *Anthoine* had been  
 a Monk. His first Letter is dated from *Paris, March*,  
 12. 1632.

"I

“ I \* am troubled for you, *say he* with that Letter, about your *Antitrinitarian*. The Writings of our Predecessors *de puniendis Hæreticis*, have not been very edifying; (N. B.) and prove very prejudicial to us in the Countries where the Magistrates are our Enemies: 'Tis true, the Enormity of that Man, his Blasphemies, his Profession of Christianity, and his Ministry, aggravate his Crime: May God Almighty direct your Magistrates in the Matter! If every Body had the same Thoughts of Monks as I have, none of them should ever be admitted into the Holy Ministry. I pray God to remove, by the Efficacy of his Word, the Scandal occasioned by that profligate Man; and to keep you under his Protection.

The Second Letter of *Mt. Mestrezat*, is only dated *March*, 30. 1632. but it was likewise written from *Paris*. The following Passage is to be found in it.

“ As † for what concerns your *Jewish* Monk, and revolted Minister, the most judicious Persons in this

\* Je suis en peine pour vous de vostre Antitrinitaire. Les Écripts de nos Predecesseurs *de puniendis Hæreticis* n'ont pas esté à grande édification, & tournent es États, où le Magistrat nous est contraire, à nostre grand préjudice. Mais ici il y a l'énormité, des blasphemes, la profession de Chrestien & de Ministre qui aggravent le crime. Dieu y vueille bien adresser Messieurs vos Magistrats! Si tous avoyent mesme croyance des Moines que moy, jamais on n'en recevroit aucun au St. Ministère. Dieu vueille surmonter le scandale, que ce garnement donne, par l'efficacité de sa parole, & vous tenir en sa garde!

† Quant à vostre Moine Juif & Ministre renié, les plus sensés luy souhaitent icy une prison perpetuelle & estroite, où il n'ait communication avec aucun qu'avec personnes capables de le reduire pour le voir de temps en temps, & craignent merveilleusement les consequences d'un supplice public, de peur qu'on n'infere par deçà, que des propos contre le Pape, Vicairé pretendu de Jesus Christ, ou contre l'Hosie de la Messe, soyent appelés Blasphemes contre Christ, & pretendus semblablement punissables; car on en parle de la sorte, & tous Magistrats Souverains sont maîtres & juges des consequences en leurs Jurisdiccions:

“ Town with he may be confined to a perpetual Imprisonment, and not be allowed to see any body, but such as are qualified to reclaim him. They are very much afraid of the Consequences of a public Execution, lest it should be infered from it by our Adversaries, in these Parts, that Words spoken against the Pope, (the pretended Vicar of Jesus Christ) or against the Host of the Mass, are likewise Blasphemies against Christ; and ought to be punished in the same manner: For they talk in the same Strain; and all Supreme Magistrates are Judges of Consequences in their Jurisdictions.

Whilst *Nicolas Anthoine* was a Prisoner, he presented three Petitions to the Council. The first is dated *March 11. 1632.* and begins thus: *In the Name of the great God of Heaven, who is the mighty God of Israel: His Holy Name be blessed forever. Amen.* He beseeches the Council to get some Papers concerning his Faith restored to him, which he had delivered to a Divine, who ask'd for them in their Name; that he may revise, correct, and finish them, before any thing be inferr'd from them. And then he adds: *Enquerez vous de ma vie. J'ay toujours tasché de vivre en la crainte de Dieu, & de m'enquerir & de suivre la droite voye de salut. Dieu fait son secret paroître à ceux qui l'ont en honneur. Ce que je fais, ce n'est que pour rendre raison de ma créance à la gloire de Dieu, & au salut de mon ame. Dieu connoit mon cœur & est témoin de mon intégrité & de mon innocence. N'attirez point de Sang innocent sur vos têtes, ni sur vos familles, ni sur votre villa. & Dieu, en la main de qui nous sommes ténus, vous benira, si vous aimez ses saintes voyes. Je le prie de toute mon ame qu'il vous benisse, & vous touche le cœur, à ce que vous soyez emeu de quelque pitié & compassion envers moi le pource & affligé Serviteur de l'Eternel.* That is; “ Enquire into my Life. I have always endeavoured “ to live in the Fear of God, and to seek and follow “ the right way to Salvation. God discovers his Secret to those who honour him. What I do, is only “ to give an Account of my Faith, to the Glory of “ God;



“ God, and for the Salvation of my Soul. God knows  
 “ my Heart, and is a Witness to my Integrity and In-  
 “ nocence. Don’t draw innocent Blood upon your  
 “ Heads, nor upon your Families, and your City; and  
 “ God, in whose Hands we all are, will bless you, if  
 “ you love his Holy Ways. I beseech him with all my  
 “ Soul to bless you, and to touch your Hearts; that  
 “ you may be moved with Pity and Compassion to-  
 “ wards me, the poor and afflicted Servant of the  
 “ Lord, &c.”

*Anthoine* presented his Second Petition the next Day, ( *March 12.* ) I shall insert it at length, first in \* *French*, to satisfy the Curiosity of those who understand that Language, and then in *English*.

*Au Saint nom de l'Eternel le Dieu d'Israel.*

*Magnifiques & très-honorez Seigneurs,*

“ C’EST que je m’en vai vous représenter n’est nullement  
 “ pour éviter la mort. Selon Dieu je ne l’ay  
 “ nullement meritée; car je le crain, & l’aime; & le  
 “ beni, & le veux benir, & adorer son saint & glori-  
 “ eux & venerable nom jusqu’au dernier soupir de ma  
 “ vie. Neantmoins selon vos loix, selon votre créance,  
 “ & selon ce qu’on m’objecte ordinairement, vous ju-  
 “ gerez que je l’ay bien meritée. S’il plaisoit à Dieu,  
 “ il seroit voir ses grandes merveilles en me delivrant,  
 “ non pas à cause de moy chetif & miserable pecheur;  
 “ mais afin de glorifier son grand & venerable nom,  
 “ & afin que toute la terre universelle connoisse  
 “ qu’il est Dieu tout puissant regnant au monde.  
 “ L’invoque son saint nom & sa grace & sa misericorde.  
 “ Quiconque espere en l’Eternel ne sera jamais rendu  
 “ confus. Pourquoi craindrions nous les hommes?  
 “ Dieu est par dessus tout, & rien ne se fait sans sa per-  
 “ mission.

“ Magnifiques & tres-honorez Seigneurs, puis qu’on  
 “ m’objecte ordinairement deux choses. La 1<sup>re</sup>.  
 “ que je me suis detraqué de la voye de Salut. La

\* I make no Alteration in his Orthography.

That is,

*In the Name of the Lord, the God of Israel.*

*Magnificent and most Honour'd Lords,*

“**W**HAT I am going to represent to you, is not  
 “with an Intent to avoid Death. According  
 “to God I don’t deserve it; for I fear him, I love  
 “him, and bless him, and will bless and worship his  
 “Holy, Glorious, and Adorable Name to my last  
 “Breath. Nevertheless, according to your Laws and  
 “Belief, and what is commonly objected to me, you  
 “will think I justly deserve it. If God would be pleas-  
 “ed to do it, he would shew his great Wonders by  
 “delivering me; not for my sake, who am a poor and  
 “miserable Sinner, but to glorify his great and ado-  
 “rable Name, and that all the Earth might know,  
 “that he is the Almighty God who reigns in the World.  
 “I invoke his Holy Name, and implore his Grace and  
 “Mercy. Whosoever puts his Trust in the Lord, shall  
 “never be ashamed. Why should we be afraid of  
 “Men? God is above all, and nothing comes to pass  
 “without his Permission.

“Magnificent and most Honour’d Lords, Since  
 “Two Things are commonly objected to me. 1. That  
 “I have strayed from the way to Salvation. 2. That  
 “tho’ I were in the right way to Salvation, yet hav-  
 “ing such a Belief, I should not have embraced the  
 “Office of Minister, nor come into your City to give  
 “you Offence; by your Leave I shall endeavour to an-  
 “swer those Two Points in a few Words.

“As to the first Point, I believe I am in the way to  
 “Truth and Salvation, and shall persevere in it, till  
 “I am shew’d the contrary by good Reasons taken  
 “from the Old Testament. I Worship one only God;  
 “I endeavour to follow the Law to the best of my  
 “Power; I will fear, love and bless the Holy Name  
 “of God to the End of my Life.

“As to the second Point, your Lordships must know  
 “that the People of *Israel* refused to admit me a-  
 “mong them, and told me that I might live every  
 “where, and among all Nations, in the Fear of God,  
 “without discovering my Opinions. I have endured

" a Thousand Hardships in my way to Venice, and in  
 " that City, where I have been for some time in a very  
 " miserable Condition; and I came away more affli-  
 " cted still, and more miserable. Nevertheless, I al-  
 " ways put my Trust in the Lord. I could not resolve  
 " to live among the Papists; for I had sworn to do it  
 " no more, having a great Abhorrence for their Idola-  
 " try: Besides, I was afraid of being charged with  
 " Inconstancy. Nay, had I been discovered among  
 " them, they would have been more cruel to me than  
 " your Lordships use to be towards those, who are not  
 " accused of any Crime, but only prosecuted for Re-  
 " ligion. I have embraced the Ministry, because I  
 " thought I was sufficiently qualified for it; because  
 " I was far in Years; because I was willing to keep  
 " House, and perhaps to marry in time; and I had  
 " no Mind to discover my self at that time. How many  
 " are married, and perhaps have quite another Belief  
 " than yours, and yet will not leave and forsake their  
 " Children upon such an Account? As for what is said,  
 " that I have Scandalized you and your City, by my  
 " strange Proceedings; it was through a disordered  
 " Mind: 'Tis not I; I don't know who it was: God  
 " knows it. And therefore I think I deserve to be par-  
 " doned in that Respect, since 'twas not I, but a ter-  
 " rible, dreadful, and supernatural Power; as the  
 " whole Town may witness, and no body will be of-  
 " fended at it. Rather than come and surrender my  
 " self into your Hands, of my own Motion, I had ra-  
 " ther fled to the remotest Parts of the World.

" Magnificent and most Honoured Lords, have a  
 " care you don't draw Innocent Blood upon your  
 " Heads, and your Families, and City, by putting  
 " me to Death; for perhaps you know not the Won-  
 " ders of God, the mighty God of *Israel*, and why  
 " he has so miraculously transported me into this  
 " Town. If the Beginning of it has been miraculous,  
 " perhaps the End will be more miraculous still. I  
 " shall never be ashamed, because the Lord is my Trust  
 " and my Refuge. Let the Holy Name of the Lord,  
 " the great God of *Israel*, be for ever Blessed and Glo-  
 " rified by all Men, and in all Places.

"Magnificent and most Honoured Lords, if you  
 "think I deserve to be put to Death, and if the Lord  
 "God is pleased it should be so, his Will be done.  
 "If you release me, you will release an Innocent Soul,  
 "which fears the God of Heaven. I pray God with  
 "all my Heart, that he would be pleased to pour his  
 "most Holy Blessings upon you, and to move your  
 "Hearts, if it be his good Will; being,

*Magnificent and most Honoured Lords,  
 Your most Humble Servant,  
 and Prisoner,*

Geneva, March

12. 1632.

N. ANTHOINE.

On the 11th of April, 1632. Anthoine was brought to his Trial, and besides several other things, which I have already mention'd, he declared he was a Jew, beseeching God to grant him that he might die for the Jewish Religion; that he believed there had been such a Man as Jesus Christ, but he knew not whether he had been Crucified; that he did not believe him to be God, nor the Son of God, nor the Messias, since there is but One God without any Distinction of Persons, and the Time of the Messias was not come yet; that he rejected the New Testament, because he found many Contradictions in it; and because it did not agree with the Old; that he got himself admitted into the Ministry, because the Jews told him he might outwardly profess any Religion without endangering his Salvation, and because he wanted a Livelihood; that when he took the usual Oaths, it was with a mental Reservation to what was true and reasonable; that being so far engaged, he could not avoid reciting the Apostles Creed, and administering the Communion; that he never pronounced distinctly the Articles of the Creed, which concern our Saviour; that he took his Texts out of the Psalms, and the Prophet Isaiah; that the next Day after he had preached upon the Second Psalm, without applying it to Jesus Christ, he fell into a Fit of Madness, as he was singing the

LXXIVth

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LXXIVth Psalm †; that he was mad when he came to Geneva, and called *Jesus Christ* an Idol, &c. that it was true he had affirmed that the Passages of the Old Testament quoted in the New, were strained, and far-fetched, & *qu'ils croient misericorde*; that he had renounced his Baptism, and continued to do so.

Afterwards they showed him a Paper written with his own Hand, but not subscribed by him, which contained these Words: *I acknowledge and confess that Jesus Christ Crucified is the True God, Saviour and Redeemer of the whole World, and that he is the same with the Father and the Holy Ghost, as to his Essence, but distinct as to his Person.* His Answer was, That he had been forced to write that Confession; and he disowned the Doctrine contained in it. Then the Famous Passage of *Josephus* concerning *Christ* was alledged against him, to which he made no Answer. Being asked whether he persisted to renounce his Baptism, he said, he did. Being exhorted to confess whether he had frequented the Bawdy-Houses † at Venice, he answered, that he could make no such Confession, and prayed God to discover his Innocence; adding, that the most Beautiful Woman in the World could not have tempted him; and then bending his Head, he intreated God to take Pity on him, &c. The first Syndic alledged to him several Passages of the Old Testament concerning *Christ*, and then the Prisoner was recommitted.

On the 16th of April he was brought again to the Bar. His chief Answers were, That he had never dogmatized at Geneva; that when he gave the Communion in his Church at Divonne, he used these Words, *Remember your Saviour*; that he administered Baptism as other Ministers did; that he was in the Way to Salvation, and fully resolved, with God's Assistance, to die for the Truth of his Doctrine.

Whereupon the Council condemned him, on the 20th of April, 1632. to be Strangled and Burnt, and

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† D'où vient, Seigneur, que tu nous as épars?

† Just as Servetus was ask'd by the Judges, whether he had never committed Fornication,

their

their Sentence was executed on the same Day. It imports, that *Nicolas Anthoine*, laying aside all fear of God, was guilty of Apostasy and High Treason against God, having opposed the Holy Trinity, denied our Lord and Saviour Jesus Christ, blasphemed against his Holy Name, renounced his Baptism, to embrace Judaism and Circumcision, and perjured himself. Which are great and horrid Crimes, &c. The above-mentioned Letter of Mr. *Ferry* had such an Effect upon the Ministers of Geneva, that they went in a Body to the Council, and intreated the Magistrates to put off the Execution of the Prisoner for some time; but it was to no purpose.

It appears from this Account, 1. That *Nicolas Anthoine* was a weak and extravagant Man for embracing Judaism, because he could not fully reconcile the two Genealogies of Jesus Christ, and several Passages of the Old Testament alledged in the New. 2. That he was perfectly mad and distracted when he spoke so extravagantly against the Christian Religion. 3. That Mr. *Ferry* and Mr. *Mestrezat*, two of the most Eminent Divines of the Reformed Churches of France, did not approve that he should be put to Death: They were only for confining and instructing him: *Errantis poena doceri*. 4. It appears that *Nicolas* was guilty of great Knavery, in ascending every Sunday the Pulpit of a Christian Church, tho' he was a Jew. 'Tis said that many Jews have acted the same Part in Spain and Portugal.

To conclude, I pity those Men who are apt to sink under any Difficulty that may be raised against the New Testament. One would think their Minds are wholly taken up with an Objection, without considering whether it may not be answered to the Satisfaction of a reasonable Man. Let all our Enquiries into Matters of Religion be attended with great Consideration, Uprightness of Heart, and a profound Respect for the Deity; and then, as we are bound to think freely, we shall also think soberly, and never publish, either directly or indirectly, any Opinions inconsistent with the Good of Mankind.

ARTICLE XXI.

**D**EMONSTRATION de l'Existence de Dieu, tirée de la connoissance de la Nature, & proportionnée à la foible intelligence des plus simples. A Paris, chez Jacques Estienne, rue Saint Jacques, à la Vertu. MDCCXIII,

That is,

**A** DEMONSTRATION of the Existence of GOD, grounded upon the Knowledge of Nature, and adapted to the meanest Capacities. Paris. 1713. in 12° pagg. 314.

**T**HE \* Author of the Advertisement, prefixed to this Work, rightly observes, that of all the Proofs of the Existence of God, none are so evident, as that which is grounded upon the Knowledge of the World, and of Man in particular. This Demonstration convinced the ancient Philosophers, and ought to convince every attentive Man. The Holy Fathers were sensible of its Strength, and took great Care to set it in a full Light, being persuaded that it was sufficient to destroy Impiety. *Lactantius* in his Book *De Opificio Dei*; *St. Athanasius* in his Treatise against the *Gentiles*; *St. Gregory Nazianzen*, in his XXXIVth Oration; *St. Basil* and *St. Gregory Nyssen*, in their Expositions of the first Chapter of *Genesis*, made use of all their Eloquence to render that Demonstration sensible. *Granada* did more enlarge upon that Subject, in his

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\* Taken from the Journal des Scavans.

Catechism, than any of those ancient Fathers, and descended to the minutest Particulars in order to make that Proof more familiar. The Author of the Advertisement adds, that the Anonymous Writer of this Book "has made it his Business, after so many great Men, to dive into that Argument, and to ground it upon the Principles of the most exact Philosophy; and at the same time to adapt it to the meanest Capacities. Our Age (continues he) has produced but few Persons able to execute so great a Design; and it has been fully executed by the Author. None, but a Man of a sublime Genius, could have unfolded all the Springs of Nature, in order to paint out their Beauties. None, but a Man of an easy Genius, of a copious, smooth, and insinuating Eloquence, could have made those Beauties sensible, brought down to the People the most exalted Part of Philosophy, and enabled them to penetrate into the Depths of God. None but a Man of a steady and subtil Genius, could have prevented the Cavils of Impious Men. Those Qualifications appear in this Work, and discover the Author, whose Style would be otherwise sufficient to discover him. . . .

This Book is divided into 92 short Sections, the Summaries whereof contain the Substance, not only of the Demonstration, but also of the false Objections that may be raised against it by the *Epicureans*. The Author does carefully consider the Beings, of which the Universe consists; and having set forth the Wonders of each of them, forces the Reader to conclude with him, that those Beings are the Work of an infinite Wisdom. We can neither contract his Reflections for fear of weakening them; nor insert many of them, because the narrow Bounds, within which we are confined, do not allow of it. What follows will perhaps be sufficient to give a Notion of the whole Work.

The Author brings the *Sun* into his Demonstration, Sect. 17. Besides that constant Course, which forms Nights and Days, the Sun discovers another Course, whereby it moves towards one Pole during the Space of six Months, and towards the other in the same Space of Time. That beautiful Order is the Reason why



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why one Sun is sufficient for the whole Earth. Were it bigger at the same Distance, it would set the whole World on fire, and the Earth would fly into Dust. Were it lesser at the same Distance, the Earth would be frozen up and uninhabited. Were it nearer us with the same Bigness, it would scorch us. Were it farther from us with the same Bigness, we could not live upon the terrestrial Globe for want of Heat. How skilful is the Hand, which encompassing Heaven and Earth, has taken such just Measures! The Sun is no less beneficial to that Part, from which it removes, in order to temperate it, than to that it comes near to, that it may favour it with its Beams. That Change occasions the Vicissitude of Seasons, the Variety whereof is so pleasant and agreeable. The Spring silences the cold Winds, shews Flowers, and promises Fruits. The Summer affords plentiful Harvests. The Autumn brings forth the Fruits, which the Spring promised. The Winter, which is a kind of Night, in which Men rest from their Labours, conceals all the Treasures of the Earth for no other Reason, but that the next Spring may display them with all the Graces of Novelty. Thus Nature, differently adorned, affords successively so many beautiful Spectacles, that Men can never grow weary of their present Enjoyments. But how can the Sun have such a regular Course? That celestial Body is only a Globe of very subtil Flame, and consequently very fluid. What is it that keeps such a moveable and impetuous Flame within the Bounds of a perfect Globe? By what Hand is that Flame directed in its way, without ever launching out on either side? That Flame sticks to nothing; and there is no body that can direct, or keep it under Subjection. It would quickly consume any Body, that would keep it within its Enclosure. Whither does it go? Who taught it to turn round without any Intermision, and so regularly, in those Spaces wherein nothing constrains it? Does it not circulate round us, on purpose to do us good? But if that Flame does not go round; if, on the contrary, we turn round it, I ask how it comes to be so well plac'd in the Center of the World, to be the *Focus* or the Center of Nature?

I ask

I ask how it comes to pass that this Globe of such a subtil Matter never launches out on either side into those immense Spaces that surround it, in which all the Bodies, that are fluid, must needs yield to the Impetuosity of that Flame? Lastly, I ask how it comes to pass that the Globe of the Earth, which is so hard, turns so regularly about that celestial Body in a Space, wherein not one solid Body keeps it in Subjection to regulate its Course? Let us seek out the most ingenious Reasons that natural Philosophy can afford to explain that Fact: All those Reasons (supposing they are true) will be as many Proofs of a Deity.

The Author expresses himself thus concerning the *Instinct of Animals*, Sect. 23. Animals have what we call an *Instinct*, both to come near those Objects that may be beneficial, and to shun those that may be hurtful to them. We need not enquire wherein that Instinct consists: Let us be contented with the bare Fact without arguing about it. A young Lamb smells out its Mother and runs to her. A Sheep is struck with Horror at the coming of a Wolf, and runs away before it can perceive it. A hunting Dog will almost infallibly discover the Way of a Stag by the bare Smell. There is in each Animal an impetuous Spring, which reunites the Spirits all of a sudden, which bends all the Nerves, makes all the Joints more pliant, and increases, upon a sudden Danger, Strength, Nimbleness, Swiftnefs, and Shifts to avoid the Object that threatens it with Destruction. We need not enquire here, whether Beasts have any Knowledge. The Motions I am discoursing of, are altogether ipontaneous, even in a humane Machine. Should a Rope-dancer argue about the Rules of *Æquilibrium*, reasoning would make him lose the *Æquilibrium*, which he keeps to a Wonder without arguing; and he would fall to the Ground. Thus it is with Beasts. Say, if you will, that they argue as well as Men: By saying so you will never weaken my Argument. Their Faculty of Reasoning can be of no Use to explain those Motions which are most admirable in them. Will any one say they know the nicest Rules of Mechanicks, which they observe with such a wonderful Exactness, when they must

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must run, leap, swim, hide themselves, or make Use of the strongest Part of their Body in their own Defence?-----Will any one affirm, that they are endowed with Reason in those very Motions, which a Man does certainly perform without the Use of it? Beasts will some say, are directed by an Instinct. Let it be so: And indeed it is a real Instinct. But that Instinct is an admirable Sagacity and Dexterity; not in Beasts, which neither argue, nor have time to argue; but in the Supreme Wisdom by which they are directed. That Instinct or that Wisdom, which directs a Beast, upon those Occasions wherein it could not direct it self, were it as rational as Men, can be nothing else but the Wisdom of the Artificer who made that Machine.---What should we think of a Watch, that should run away when there is Occasion for it, defend it self, and make its Escape to prevent any one from breaking it? Should we not admire the Art of the Workman? Could any one believe the Springs of that Watch would have been formed, proportioned, disposed, and united by mere Chance? Could any one believe he had fully explained those industrious Operations, by mentioning the Instinct and Nature of that Watch?

Here follow the Author's Remarks upon the *Brain*; Sect. 41. What an amazing Prodigy is the Substance of the Brain, which preserves with great Order such genuine Representations of so many Objects, that struck upon our Senses, ever since we came into the World! We admire, not without Reason, the Invention of Books, which preserve the History of so many Facts, and a Collection of so many Thoughts. But can there be any Comparison between the finest Book and the Brain of a Learned Man? Doubtless that Brain is a Collection infinitely more precious, and of a finer Invention than that Book. It is in that small Receptacle that a Man finds exactly all the Images which he wants. When he calls them, they come: when he dismisses them, they sink again I know not where, and disappear to make Room for others. A Man opens and shuts his Imagination like a Book. He turns over the Leaves of it, if I may say so: He suddenly goes from one End to the other.---That admirable

mirable Book is only a soft Substance, or a Kind of Clue, consisting of tender and interwoven Filaments. How skilful is that Hand, which has been able to conceal in a Kind of unformed Mud such precious Images, and such Representations so artfully disposed?

What the Author says concerning *Thought*, Sect. 44. appears to us worthy of being inserted here at length. No Philosopher (says he) can avoid chusing one of these two Propositions: Either Matter may acquire the Faculty of Thinking: Or, Matter cannot Think; and what thinks within us is a distinct Being united to it. If Matter may acquire the Faculty of Thinking, it must be confessed at least that all Matter does not think; and that the very Matter which thinks now, did not think fifty Years ago: For Instance, the Matter of the Body of a Young-Man did not think ten Years before he was born. Wherefore we must say, that Matter may acquire Thought by a certain Disposition and Motion of its Parts: Let us take, for Example, the Matter of a Stone, or of a Heap of Sand: This Portion of Matter does not think at all: That it may begin to think, all its Parts must be figured; disposed, and moved in a certain Sense, and to a certain Degree. Who has found out with so much Justice that Proportion, that Disposition, that Motion in such a Sense, and not in another, and to such a Degree, under and above which Matter would never think? Who has bestowed all those just and precise Modifications upon a vile and unformed Matter, to frame the Body of a Child, and make it Rational by Degrees? On the contrary; if it be said that Matter cannot think, and that a thinking Being must be united to it: I ask what is that other Being which thinks, whilst Matter, to which it is united, does only move. Those two Substances are very different. We know one of them only by Figures and local Motions; and the other only by Perceptions and Reasonings. The one does not give an Idea of the other, and their Ideas have nothing common to both of them.----What power, superior to those two Beings, has been able to unite them together?

This

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This Work ends with a very moving Prayer; where in the Author makes an admirable Use of the Truth which he has laid down.

### ARTICLE XXII.

**J**OANNIS RAY Synopsis methodica AVIUM & PISCUM: Opus posthumum, quod vivus recensuit & perfecit ipse insignissimus Author: in quo multas Species, in ipsius Ornithologia & Ichthyologia desideratas, adjecit; methodumque suam PISCUM Naturæ magis convenientem reddidit. Cum Appendice & Iconibus. Londini: Impensis Gulielmi Innys, ad Insignia Principis in Cœmeterio Divi Pauli. MDCCXIII.

That is,

**A** METHODICAL DESCRIPTION of BIRDS and FISHES, by the late Mr. JOHN RAY, who has added to it many Species of Birds and Fishes, that were wanting in his Ornithology and Ichthyology, and rendered his Method of FISHES more agreeable to Nature. With an Appendix, and several Figures. London. 1713. In 8<sup>vo</sup> Pagg. 192, and 166. Besides several Indexes.

**M**R. Derham, to whom we are indebted for this Posthumous Work of the celebrated Mr. Ray, informs us that the Original has been lately found by chance in a Bookseller's Shop, where it lay a long time

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full

full of Dust by the Fault of the Bookseller, who could not be prevailed upon to restore it, as it appears from several Letters of Mr. Ray's Friends. This Description of Birds and Fishes was perfected by the Author himself long before he died. Mr. Ray went about it at the Desire of his Learned Friends; and to render that Work more complete, Dr. Sloane communicated to him the Observations which he had made in *Jamaica*, and some other Discoveries. At last this Work was finished about the Year 1693, or 1694. Many Species of Birds and Fishes have been added to it, not to be found in Sir Francis Willoughby's *Ornithologia* and *Ichthyologia*; and the Method of the second Part is more agreeable to Nature. Besides, this Book is more convenient, and more correct than those of the Author just now mentioned.

Mr. Ray's Method is so well known to all the Lovers of Natural History, that I need not tell the Readers; that they will find in this Work the same beautiful Order and Disposition, which appear in his other Performances. There is at the End of the first Part a Description of several *Indian* Birds about *Fort St. George*, with their Figures. That Description has been communicated by Mr. Petiver, whose great Skill in natural History has procured him so great a Reputation both at Home and Abroad. At the end of the second Part, there is a Description of several Fishes; with their Figures, lately discovered on the Coasts of *Cornwall*, by Mr. George Yago, who sent it to Mr. Petiver.

This Work is interspersed with several curious Observations, out of which I shall only mention two.

Mr. Ray describes † a Nest of an Eagle, that was found in the *Peak* of *Derbyshire* in the Year 1668. That Nest was square. Two Ells broad, without any Cavity. They found in it a young Eagle ready to fly, as heavy as a Goose, with a Lamb, a Hare, and three Wild Fowls ‡.

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† Pag. 6.

‡ See a curious Passage concerning the Nests of Eagles above, at the End of the XVIIth Article.

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Our Author believes || that the *Canis carcharias* or *Lamia* of *Rondelet*, *Gesner*, and *Aldrovandus*, (in *English* the WHITE SHARK,) is that very Fish, in the Belly of which the Prophet *Jonas* remained three Days. He confirms his Conjecture by a curious Passage out of *Lycophron*. *Rondelet* says that he saw a *White Shark* of an indifferent Size, which weighed a thousand Pounds. The Inhabitants of *Nice* told *Gillius* that they had taken one of those Fishes, weighing four thousand Pounds, and that they found a whole Man in its Belly. *Rondelet* saw also upon the Coasts of *Saintonge* another *White Shark*, whose Mouth and Throat were so large, that it might easily swallow a fat Man. That Author is also of Opinion that *Jonas* got into the Belly of a *White Shark*.

I think I need not give a further Account of this excellent Work. All the Curious will doubtless provide themselves with such an useful and entertaining Book.

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|| Pag. 18, 19.

## A R T I C L E XXIII.

REMARKS upon a late DISCOURSE of  
Free-Thinking: In a Letter to F. H.  
D. D. By PHILELEUTHERUS LIP-  
SIENSIS. London: Printed for John  
Morphew. MDCCXIII. in 8<sup>vo</sup> pagg. 85.

THE Name of *Phileleutherus*, prefixed to a Book, must needs raise the Curiosity of the Publick. All the Productions of that Learned Man are full of new Discoveries, and valuable Observations. How can a  
M 2 Journalist

Journalist sufficiently commend an Author, whose Works afford him so many Excellent Remarks; an Author, whose Books, be they never so small, furnish him with such rich and plentiful Matter? The best way of expressing my Esteem for the *Remarks* of that celebrated Writer, which make the Subject of this Article, is to enlarge upon some of them.

I. I begin with his Observations upon the *Various Readings* of the New Testament. The Author of the *Discourse of Free-Thinking*, and Dr. *Whitby*, tell us, that Dr. *Mill* laboured for the Space of Thirty Years to prove the Text of the Scripture precarious, by making a vast Collection of *Various Readings* upon the New Testament, amounting, by a late Author's Computation, to above Thirty Thousand. This is a Matter of some Consequence; and therefore *Phile-leutherus* has thought fit to make some Reflexions upon it:

"I am forced (*says he*) to Confess with Grief, That several well-meaning Priests, of greater Zeal than Knowledge, have often by their own false Alarms and Panic both frightened others of their own side, and given Advantage to their Enemies. What an Uproar once was there, as if All were ruin'd and undone, when *Cappellus* wrote one Book against the Antiquity of the *Hebrew Points*, and another for *Various Lessons* in the *Hebrew Text* it self? And yet Time and Experience has cured them of those imaginary Fears: And the great Author in his Grave has now that Honour universally, which the few only of his own Age paid him, when alive.

"The Case is and will be the same with your Learned Countryman Dr. *Mill*; whose Friendship (while I staid at *Oxford*) and Memory will ever be dear to me. For what is it, that your *Whitbys* so inveighs and exclaims at? The Doctor's Labours, says he, make the whole Text precarious; and expose both the Reformation to the *Papists*, and Religion it self to the *Atheists*. God forbid! we will still hope better things. For surely those *Various Readings* existed before in the several Exemplars. Dr. *Mill* did  
"not



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“not make and coin them, he only exhibited them to  
 “our View. If Religion therefore was true before,  
 “though such *Various Readings* were in being; it  
 “will be as true and consequently as safe still, though  
 “every body sees them. Depend on it; no Truth, no  
 “Matter of Fact fairly laid open, can ever subvert  
 “true Religion.

“The 30000 *Various* Lectons are allowed then and  
 “confessed; and if more Copies yet are collated, the  
 “Sum will still mount higher. And what is the In-  
 “ference from this? Why, one *Gregory*, here quoted,  
 “infers, \* *That no profane Author whatever has*  
 “*suffered so much by the hand of Time, as the New*  
 “*Testament has done.* Now if this shall be found  
 “utterly false; and if the *Scriptural Text* has no  
 “more Variations, than what must necessarily have  
 “happened from *the nature of Things*, and what are  
 “common and in equal Proportion in all Classics what-  
 “ever; I hope this *Panic* will be removed, and the  
 “Text be thought as firm as before.

“If there had been but one Manuscript of the *Greek*  
 “Testament, at the Restoration of Learning about  
 “Two Centuries ago; then we had had no *Various*  
 “*Readings* at all. And would the Text be in a better  
 “Condition then, than now we have 30000? So far  
 “from that, that in the best single Copy extant we  
 “should have had Hundreds of Faults, and some O-  
 “missions irreparable. Besides that the Suspicions of  
 “Fraud and foul Play would have been increased im-  
 “mensly.

“It is good therefore, you will allow, to have more  
 “Anchors than one; and another MS. to join with  
 “the first would give more Authority, as well as Se-  
 “curity. Now chuse that Second where you will,  
 “there shall be a Thousand Variations from the First;  
 “and yet Half or more of the Faults shall still remain  
 “in them both.

“A Third therefore, and so a Fourth, and still on-  
 “are desirable, that by a joint and mutual Help all  
 “the Faults may be mended: Some Copy preserving

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\* Pag. 88.

“ the true Reading in one place, and some in another.  
 “ And yet the more Copies you call to Assistance, the  
 “ more do the Various Readings multiply upon you;  
 “ every Copy having its peculiar Slips, though in a  
 “ principal Passage or two it do singular Service. And  
 “ this is Fact, not only in the New Testament, but in  
 “ all Ancient Books whatever.

“ ’Tis a good Providence and a great Blessing, that  
 “ so many Manuscripts of the New Testament are still  
 “ among us; some procured from *Egypt*, others from  
 “ *Asia*, others found in the *Western Churches*. For  
 “ the very Distances of Places, as well as Numbers  
 “ of the Books, demonstrate, that there could be no  
 “ Collusion, no altering nor interpolating one Copy by  
 “ another, nor all by any of them.

“ In profane Authors (as they are call’d) whereof  
 “ one Manuscript only had the luck to be preserved, as  
 “ *Velleius Paterculus* among the *Latins*, and *Hesychius*  
 “ among the *Greeks*, the Faults of the Scribes are  
 “ found so numerous, and the Defects beyond all Re-  
 “ dress, that notwithstanding the Pains of the Learn-  
 “ edest and Acutest Critics for Two whole Centuries,  
 “ those Books are still, and are like to continue a mere  
 “ Heap of Errors. On the contrary, where the Copies  
 “ of any Author are numerous, though the *Various*  
 “ *Readings* always increase in Proportion, there the  
 “ Text, by an accurate Collation of them, made by  
 “ skilful and judicious Hands, is ever the more correct,  
 “ and comes nearer to the true Words of the Author.

“ Were the very Originals of Ancient Books still  
 “ in being, those alone would supersede the Use of all  
 “ other Copies; but since that was impossible, from  
 “ the Nature of Things, since Time and Casualties  
 “ must consume and devour all; the subsidiary Help  
 “ is from the various Transcripts conveyed down to us,  
 “ when compared and examined together.

“ *Terence* is now in one of the best Conditions of  
 “ any of the Classic Writers; the oldest and best Copy  
 “ of him is now in the *Vatican Library*, which comes  
 “ nearest to the Poet’s own Hand: But even that has  
 “ Hundreds of Errors, most of which may be mended  
 “ out of other Exemplars, that are otherwise more re-

“ cont

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cent and of inferior Value. I my self have collated several ; and do affirm that I have seen 20000 Various Lessons in that little Author, not near so big as the whole *New Testament* ; and am morally sure, that if Half the Number of Manuscripts were collated for *Terence* with that Niceness and Minuteness which has been used in twice as many for the *New Testament*, the Number of the *Variations* would amount to above 50000.

In the Manuscripts of the *New Testament* the Variations have been noted with a Religious, not to say Superstitious Exactness. Every Difference in Spelling, in the smallest Particle or Article of Speech, in the very Order or Collocation of Words without real Change, has been studiously registred. Nor has the Text only been ransack'd, but all the Ancient Versions, the *Latin Vulgate*, *Italic*, *Syriac*, *Aethiopic*, *Arabic*, *Coptic*, *Armenian*, *Gothic*, and *Saxon* ; nor these only, but all the dispers'd Citations of the *Greek* and *Latin Fathers* in a course of 500 Years. What wonder then, if with all this scrupulous Search in every Hole and Corner, the Varieties rise to 30000 ? When in all Ancient Books of the same Bulk, whereof the MSS. are numerous, the Variations are as many or more ; and yet no Versions to swell the reckoning.

The Editors of profane Authors do not use to trouble their Readers, or risk their own Reputation, by an useless List of every small Slip committed by a lazy or ignorant Scribe. What is thought commendable in an Edition of Scripture, and has the Name of Fairness and Fidelity, would in them be deem'd Impertinence and Trifling. Hence the Reader not versed in ancient MSS. is deceived into an Opinion, that there were no more Variations in the Copies than what the Editor has communicated. Whereas, if the like Scrupulousness was observed in registring the smallest Changes in profane Authors, as is allowed, nay required in Sacred, the now formidable Number of 30000 would appear a very Trifle.

" 'Tis manifest, that Books in Verse are not near so  
 " obnoxious to Variations, as Prose : The Transcriber,  
 " if he is not wholly ignorant and stupid, being gui-  
 " ded by the Measures, and hindred from such Alte-  
 " rations as do not fall in with the Laws of Numbers.  
 " And yet even in Poets, the Variations are so very  
 " many, as can hardly be conceived without Use and  
 " Experience. In the late Edition of *Tibullus*, by  
 " the Learned Mr. *Broukhuiſe*, you have a Register  
 " of *Various Leſſions* in the cloſe of that Book ;  
 " where you may ſee, at the firſt View, that they are  
 " as many as the Lines. The ſame is viſible in *Plau-*  
 " *tus*, ſet out by *Pareus*. I my ſelf, during my Tra-  
 " vels, have had the opportunity to examine ſeveral  
 " MSS. of the Poet *Manilius* ; and can aſſure you,  
 " that the Variations I have met with are twice as  
 " many as all the Lines of the Book. Our Diſcourſer  
 " here has quoted nine Verſes out of it, *p.* 151. in  
 " which, tho' one of the eaſieſt Places, I can ſhew  
 " him XIV Various Leſſions. Add likewise, that the  
 " MSS. here uſed were few in compariſon ; and then  
 " do you imagin what the Leſſions would amount to,  
 " if ten times as many (the Caſe of Dr. *Mill*) were  
 " accurately examined. And yet in theſe and all  
 " other Books, the Text is not made more *precarious*  
 " on that Account, but more certain and authentick.  
 " So that if I may adviſe you, when you hear more  
 " of this ſcarecrow of 30000, be neither aſtoniſhed at  
 " the Sum, nor in any pain for the Text.

" 'Tis plain to me, that your Learned *Whitbyus*,  
 " in his Inveſtive againſt my dear Friend, was ſud-  
 " denly ſurpriſed with a *Panic* ; and under his deep  
 " Concern for the *Text* did not reflect at all what that  
 " Word really means. The preſent Text was firſt  
 " ſettled almoſt 200 Years ago out of ſeveral MSS.  
 " by *Robert Stephens*, a Printer and Bookſeller at  
 " *Paris* ; whoſe beautiful and (generally ſpeaking)  
 " accurate Edition has been ever ſince counted the  
 " Standard, and followed by all the reſt. Now this  
 " ſpecifick *Text*, in your Doctor's Notion, ſeems ta-  
 " ken for the Sacred Original in every Word and Syl-  
 " lable ; and if the Conceit is but ſpread and pro-  
 " pagated,

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“ pagated, within a few Years that *Printer's* Infal-  
 “ libility will be as zealously maintained as an E-  
 “ *vangelist's* or *Apostle's*.

“ Dr. *Mill*, were he alive, would confess to your  
 “ Doctor, that this *Text*, fixed by a *Printer*, is some-  
 “ times by the Various Readings rendred *uncertain* ;  
 “ nay, is proved certainly wrong. But then he would  
 “ subjoin, that the real *Text* of the Sacred Writers  
 “ does not now (since the Originals have been so long  
 “ lost) lie in any single MS. or Edition, but is disper-  
 “ sed in them all. 'Tis competently exact indeed,  
 “ even in the worst MS. now extant ; nor is one Arti-  
 “ cle of Faith, or Moral Precept, either perverted or  
 “ lost in them ; chuse as awkwardly as you can, chuse  
 “ the worst by Design, out of the whole Lump of  
 “ Readings. But the lesser Matters of Diction, and  
 “ among several synonymous Expressions, the very  
 “ Words of the Writer must be found out by the same  
 “ Industry and Sagacity that is used in other Books ;  
 “ must not be risk'd upon the Credit of any particular  
 “ MS. or Edition, but be sought, acknowledged, and  
 “ challenged, where-ever they are met with.

“ *Stephens* followed what he found in the King of  
 “ *France's* Copies, *Acts* XXVII. 14. ἄνεμος Τυφώνιδες,  
 “ ὁ καλέσεται ΕΥΡΟΚΛΥΔΩΝ : And he is followed by  
 “ your Translators, *There arose against it a tempestu-*  
 “ *ous Wind, called EUROCLYDON.* This  
 “ Reading perhaps your Learned Doctor would not  
 “ have now be made *precarious* : But if that Printer  
 “ had had the Use of your *Alexandrian* MS. which  
 “ exhibits here ΕΥΡΑΚΤΩΝ, it is very likely he  
 “ would have given it the Preference in his Text ; and  
 “ then the Doctor, upon his own Principle, must have  
 “ stickled for this.

“ The Wind *Euroclydon* was never heard of but  
 “ here : It is compounded of ἄνεμος and κύμα, the  
 “ *Wind* and the *Waves* ; and it seems plain *a priori*,  
 “ from the Disparity of those two Ideas, that they  
 “ could not be join'd in one Compound ; nor is there  
 “ any other Example of the like Composition.

“ But *Ευεακύλων*, or as the Vulgar *Latin* here has it,  
 “ *Euroaquilo* (approved by *Grotius* and others) is so  
 “ apposite

“ apposite to the Context, and to all the Circumstan-  
 “ ces of the Place, that it may fairly challenge Admit-  
 “ tance, as the Word of St. *Luke*. ’Tis true, according  
 “ to *Vitruvius*, *Seneca*, and *Pliny*, who make *Eurus* to  
 “ blow from the Winter Solstice, and *Aquilo* between  
 “ the Summer Solstice and the North Point, there can  
 “ can be no such Wind nor Word as *Euroaquilo*; be-  
 “ cause the *Solanus* or *Apheliotes* from the Cardinal  
 “ Point of *East* comes between them. But *Eurus*  
 “ is here to be taken, as *Gellius* (ll. 22.) and the *Latin*  
 “ Poets use it, for the middle Aequinoctial *East*, the  
 “ same as *Solanus*; and then in the Table of XII Winds  
 “ according to the Ancients, between the two Cardinal  
 “ Winds *Septentrio* and *Eurus*, there are two at stated  
 “ Distances, *Aquilo* and *Kaixias*. The *Latins* had no  
 “ known Name for *Kaixias*; *Quem ab oriente solstiti-*  
 “ *ali excitatum Græci Kaixias vocant, apud nos sine*  
 “ *nomine est*, says *Seneca*, *Nat. Quæst. V. 16. Kaixias*  
 “ therefore blowing between *Aquilo* and *Eurus*, the  
 “ Roman Seamen (for want of a specifick Word) might  
 “ express the same Wind by the Compound Name *Euro-*  
 “ *roaquilo*, in the same Analogy as the *Greeks* call  
 “ *Ευεπυρος*, the middle Wind between *Eurus* and *No-*  
 “ *tus*; and as we say now, *South East*, and *North*  
 “ *East*. Since therefore we have now found that *Euro-*  
 “ *roaquila* was the Roman Mariner’s Word for the  
 “ Greek *Kaixias*, there will soon appear a just Reason,  
 “ why St. *Luke* calls it *ἀνεμος πορρωδης*, a tempestu-  
 “ ous Wind, vorticosus, a whirling Wind; for that is  
 “ the peculiar Character of *Kaixias* in those Climates,  
 “ as appears from several Authors, and from that  
 “ known proverbial Verse,

“ *Ἐλκων ἐφ’ αὐτὸν ὡς ὁ Kaixias ἔρην.*

“ So that with Submission, I think our *Luther’s* and  
 “ the *Danish* Version have done more right, than your  
 “ *Englisch*, to the Sacred Text, by translating it  
 “ *NORDOST*, *North East*; though according to the  
 “ present Compass divided into XXXII, *Euroaquilo*  
 “ answers nearest to *OST NORD OST*, *East North*  
 “ *East*; which is the very Wind that would directly  
 “ drive

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“ drive the Ship from *Crete* to the *African Syrtis*, according to the Pilot’s Fears, in the 17th Verse.

“ The *Alexandrian* Copy then, though it has vastly increased the Number of Readings, as you see in your *Polyglot* and Dr. *Mill*’s Edition, has been of excellent Use here, and so in many other Places; retrieving to us the true Original, where other Copies failed. And what Damage, if all the other Copies of near the same Antiquity, which Mr. *Montfaucon* has discovered, and Dr. *Mill* never saw, were sometimes collated as exactly, and all the Varieties published, let the Thousands grow never so many?

“ When the Doctor is so alarm’d at the vast Sum of 30000, he seems to take it for granted, that within that Number the very Original is every where found; and the only Complaint is, that true are so blended with false, that they can hardly be discovered. If that were the only Difficulty, some abler Heads than ours would soon find a Remedy. In the mean time I can assure him, that if that be the Case, the *New Testament* has suffered less Injury by the Hand of Time than any profane Author; there being not one ancient Book, besides it in the World, that with all the Help of various Lections (be they 50000, if you will) does not stand in further Want of Emendation by true Critick; nor is there one good Edition of any, that has not inserted into the Text (though every Reader knows it not) what no Manuscript vouches.

“ ’Tis plain indeed, that if Emendations are true, they must have once been in some Manuscripts, at least in the Author’s Original; but it does not follow, that because no Manuscript now exhibits them, none more ancient ever did. Slips and Errors (while the Art of Printing was unknown) grew presently and apace, even while the Author was alive. *Martial* tells us himself, how one of his Admirers was so curious, that he sent a Copy of his Poems which he had bought, to be \* emended by his own Hand. And we certainly know from

\* *Martial* VII. 10.

“† *Gellius*, that even so early as *Hadrian's* Time  
 “and before, the common Copies of *Virgil* had several  
 “Mistakes.

“Not frightened therefore with the present 30000, I,  
 “for my part, and (as I believe) many others would not  
 “lament, if out of the old Manuscripts yet untouch'd,  
 “10000 more were faithfully collected; some of which  
 “without question would render the Text more beau-  
 “tiful, just, and exact, though of no Consequence to  
 “the main of Religion, nay, perhaps wholly synony-  
 “mous in the View of common Readers, and quite in-  
 “sensible in any modern Version,

“If all those remaining Manuscripts were di-  
 “ligently perused, perhaps one might find in some or  
 “one of them a new various Lession, in 1 *Tim.* VI. 3.  
 “Εἰ πὶς ἐτεροδιδασκαλεῖ, καὶ μὴ ΠΡΟΣΕΡΧΕΤΑΙ ὑμῶν  
 “λόγοις τοῖς τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. For though the  
 “Sense of Προέρχεται is so fixed by the adjacent Words;  
 “that no Version has mistaken it, *consents not to,*  
 “*acquiesces not in, the wholesome Words of our Savi-*  
 “*our*; yet the Propriety does not appear in the Ori-  
 “ginal, no Example of that Phrase having yet been  
 “given. If some Manuscript then should have it,  
 “Πρόσχει) or Πρασίχει), *cleave and adhere to the*  
 “*wholesome Words*, who has Reason to be angry at  
 “that Variation? But I should sooner expect to find  
 “ΠΡΟΣΕΧΕΙ; because προσέχειν λόγοις, *to give heed,*  
 “*attend, observe, listen, obey*, is a known Phrase as  
 “well in Sacred as Profane Authors. So 2 *Peter* I. 19.  
 “ὁ λόγος καλῶς προσέχοντες. *Proverb* I. 24. Ἐξέτινον  
 “λόγους, καὶ ἐπρόσεχτε. *Jerem.* VI. 19. Τοῖς λόγοις  
 “μὴ ἐπρόσεχον. So in other places of the LXX. Προ-  
 “σέχαιν ῥήσιν, ῥήμασι, νόμῳ, ἐντολαῖς. So to the same  
 “Effect, *Acts* VIII. 6. προσέχειν τοῖς λαλοῦσιν. XVI. 14.  
 “τοῖς λαλοῦσιν. *Heb.* I. 1. τοῖς ἀκούουσιν. *Tit.* I. 14.  
 “μύθοις. And lastly,\* it's joined with the same Word  
 “ἐτεροδιδασκαλεῖν, 1 *Tim.* I. 4. Μὴ ἐτεροδιδασκαλεῖν,  
 “μὴδὲ ΠΡΟΣΕΧΕΙΝ μύθοις καὶ κενταυρολογίαις. If a Search  
 “therefore was made in the Manuscripts abroad,  
 “and this Lesson should chance to be found there;

† *Gellius* I. 21. IX. 14.

“ what



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“ what Detriment would it bring either to the Authority or Beauty of the Text?

“ In the Epistle of *Jude*, v. 18. the general Sense is clear and palpable; *Mockers in the last time, who walk after their own ungodly Lusts*. But if one of those Manuscripts, instead of ἀσεβειν, should exhibit ΑΣΕΛΓΕΙΩΝ, *lascivious, wanton, filthy Lusts*; as those two Words are joined, 1 Pet. IV. 3. *πεπορευμένοις ἐν ἀσελγείαις, ἐμδουμαίαις, who walked in Lasciviousness and Lusts*: And 2 Pet. II. 18. *ἐμδουμαίαις σαρκὸς, ἀσελγείαις, The Lusts of the Flesh, and Wantonness*; though the Sense of both may perhaps be equivalent, yet it is not nothing, to add a Justness and Propriety of Expression.

“ Once more; in a Passage of St. *James*, v. 6. where, after he had denounced Wrath and Judgment against the *Rich and Proud*, he thus concludes, *κατεδίκασατε, ἐφονέσατε ἃ δικαιον ἐκ ἀντιτάξεταί ὑμῶν. Ye have condemned and killed the just; he doth not resist you*: If instead of ΟΥΚ some Manuscript by the Change of one Letter should represent ΟΥΞ, which in the ancient Books is always so abbreviated for Ο Κύριε, the *Lord*; some Persons would not be sorry, if what has hitherto appeared to all Interpreters, abrupt, incoherent, and forced, should with so slight a Change be made pertinent and proper: *The LORD resists, opposes, sets himself against you*. For so St. *James* speaks before, IV. 6. and St. *Peter*, 1 Epist. V. 5. out of *Prou. III. 34. Ο ΘΕΟΣ ἐπενήδυνον ἀντιτάξαι*, *GOD opposeth the proud*. And then the Connexion is apt and just in the following Verse; *Μακροθυμεῖτε ὅτι ΟΥΝ, Be patient, THEREFORE, Brethren, unto the coming ὅτι ΚΥ, of the Lord*; exactly as St. *Peter's* in the Place already cited: *For GOD resisteth the Proud: Humble your selves THEREFORE under the mighty Hand of GOD*.

*Phileleutherus* makes several other Observations. It is an undeniable Fact, says he, that the Sacred Books have suffered no more Alteration than common and classick Authors. It has been the common Sense of Men

Men of Letters, that numbers of Manuscripts do not make a Text *precarious*, but are useful, and even necessary to its Establishment and Certainty. And as *Scaliger, Casaubon, Heinsius, &c.* when they designed to publish a correct Edition of an Author, first laboured to procure all the Manuscripts they could hear of, as the only Means that promised laudable Success: So *Stephens, Junius, Curcellæus, Bishop Walton, Bishop Fell, and Dr. Mill*, proceeded in the same Method.

The Result of the whole is, that either *a posteriori*, all ancient Books, both Sacred and others, ought to be laid aside as *uncertain and precarious*, or else to say *a priori*, that all the Transcripts of Sacred Books should have been privileged against the common Fate, and exempted from Errors and Slips whatever. If all the ancient Authors are given up, there is a compendious Answer to the *Discourse of Free-Thinking*. What will become of the Passages quoted in that Discourse out of *Cicero, Plutarch*, and the long List of ancient *Free-Thinkers*, if the Text of each is precarious? Those Passages, as they came from the Author's Hands, might be for Superstition, which are now cited against it.

But (continues *Phileleutherus*) all those Passages, and all the Works of the Ancients, are sufficiently pure and genuine, to make us sure of the Writer's Design. If a corrupt Line, or dubious Reading, chances to intervene, it does not darken the whole Context, nor make an Author's Opinion or his Purpose *precarious*. "*Terence*, for Instance, has as many Variations as any Book whatever, in proportion to its Bulk; and yet, with all its Interpolations, Omissions, Additions or Glosses (chuse the worst of them on purpose) you cannot deface the Contrivance and Plot of one Play; no not of one single Scene; but its Sense, Design, and Subserviency to the last Issue and Conclusion, shall be visible and plain thorough all the Mist of *Various Lections*. And so it is with the Sacred Text: Make your 30000 as many more, if numbers of Copies can ever reach that Sum: All the better to a knowing and serious Reader, who is  
"thereby

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“ thereby more richly furnished to select what he sees  
 “ genuine. But even put them into the Hands of a  
 “ Knave and a Fool: And yet with the most sinistrous  
 “ and absurd Choice, he shall not extinguish the Light  
 “ of any one Chapter; not so disguise Christianity,  
 “ but that every Feature of it will still be the same.

“ And this has already prevented the last Shift and  
 “ Objection, that Sacred Books at least,——should  
 “ have been exempted from the Injuries of Time, and  
 “ secured from the least Change. For what Need  
 “ of that perpetual Miracle; if with all the present  
 “ Changes, the whole Scripture is perfect and suffici-  
 “ ent to all the great Ends and Purposes of its first  
 “ Writing? What a Scheme would these Men make?  
 “ What worthy Rules would they prescribe to Provi-  
 “ dence? That in Millions of Copies transcribed in  
 “ so many Ages and Nations, all the Notaries and  
 “ Writers, who made it their Trade and Livelihood,  
 “ should be infallible and impeccable? That their  
 “ Pens should spontaneously write true, or be superna-  
 “ turally guided, though the Scribes were nodding or  
 “ dreaming? Would not this exceed all the Miracles  
 “ of both Old and New Testament? And pray to  
 “ what great Use or Design? &c”. The Author adds,  
 that this would have no Effect; for, says he, those  
 who now believe not *Christ* and his *Apostles*, neither  
 would they believe, if their own Schemes were com-  
 plied with.

Thus *Phileleutherus* has fully demonstrated, that  
 the great Number of various Readings, far from being  
 prejudicial to the Sacred Text, will enable us to restore  
 its Original Purity. He has given some Instances of  
 it: And those few Emendations, which he proposes  
 with great Modesty, appear to me undeniable.

II. I proceed to the Author's Remarks upon a Passage  
 in the *Chronicon* of *Victor Tunnunensis*, which has  
 been inserted in the late *Discourse of Free-Thinking*.  
 That Chronicle has been printed twice above a hun-  
 dred Years ago, and a Third time above these Fifty  
 Years: Besides, the Passage in Question has been  
 printed over and over in *Isidorus's Chronicle*. From  
 whence

whence *Phileleutherus* infers, that it was not very little known before, as the Author of the *Discourse* affirms.

We are told by that Author, that Father *Simon*, who has laboured so much to prove the Uncertainty of the Text of Scripture, did not light on this Passage. I should rather think Father *Simon* looked upon it as a trifling Passage; which is the Reason why he took no Notice of it. I confess I have been surprised to find such an insignificant Passage quoted in the *Discourse of Free-Thinking*. That Passage runs thus:

MESSALLA V. C. Coss Constantinopoli, jubente Anastasio Imperatore, Sancta Evangelia; tamquam ab idiotis Evangelistis composita, reprehenduntur & emendantur.

This Passage has been translated thus in the *Discourse of Free-Thinking*.

In the Consulship of MESSALLA, at the Command of the Emperor ANASTASIUS, the Holy Gospels, as written by Idiot Evangelists, are corrected and amended.

*Phileleutherus* observes, in the first place, that *Messalla* was Consul in the West, A. D. DVI. and that this little Chronicle of a Dozen Pages ends A. D. DLXVI. So that this Story might be nothing but a Hear-say about a Business supposed to be done Three score Years before.

Secondly, *Phileleutherus* blames the Author of the *Discourse of Free-Thinking* for rendring, ab Idiotis Evangelistis, by Idiot Evangelists. *Idiotu*, says he; does not signify an Idiot, *Idioms*, *Idiota*, *illiteratus*, *indoctus*, *rudis*. See *Du Fresne* in his Glossaries; who takes notice that *Idiota* for Idiot; or Natural Fool, is peculiar to the English Law; for which he cites *Rastal*.

Thirdly, As for the Fact it self, viz. a general Alteration of the IV. Gospels in the VIth Century, *Phileleutherus* makes the following Observations upon it. He finds Fault with the Author of the *Discourse* for suppressing these Words of Dr. *Mill*. 'Tis \* as

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\* *Millii Proleg.* p. 98.

certain,

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certain, as certain can be, that no such altered Gospels were ever made publick. What Tumults, what Tragedies would they have raised? They would have cost that hated Emperon his Crown and his Life. The Fact would have been spoken of, and detested by all the Historians, and not be found only (as it is: For Isidore professes to take it from Victor) in one blind Passage of a puny Chronicle.

“Add to these Reasons of my dear Friend, (says Philoleuthernus,) that we have plain Demonstration, no such Altered Gospels obtained in the World, as this Writer would insinuate. For we have the Facts of W. whole Centuries before that Time, both in the Greek and Latin Church; among all whom there is scarce a Verse in the New Testament uncited. The Agreement of which with the MSS. yet extant does fully evince, that the Copies continued the same after Anastasius's Time as before. Add the entire Commentaries of Austin, Jerome, Chrysostom, Cyril, Theodoret, and more, all dead before the VIth Century commenced; and yet their Text is the same as now, and their Explications so confirm and fix it, that that could not be altered in their Books (as is supposed in the naked Scripture) without making the Commentaries anew. Add again, the Latin, Italic, and Jerome's Versions, add others in the East, all before the Date of this pretended general Alteration; and he must be a mere Idiot indeed, that can believe that Story, when he sees all those antecedent Books so exactly agree with the subsequent.

“That this general Alteration is a mere Dream and Chimera, may be known even *a priori*, by any Man of common Sense. For if the thing was really effected, and the very Bibles of Victor and Isidore (with all the rest) were so altered and corrupted beyond Retrieve; what could those Men mean, to transmit that Fact to Posterity? Or what Copies would not have stifled those Passages in them both? Suppose, in our Free-Thinker's Scheme, that all the World at that time were Knaves and Fools enough to comply with it; yet surely they would not have

"told us it; they would not have branded themselves  
 "to all Ages; nor so abused the *Evangelists*, whom  
 "they looked on as inspired; nor root up and *destroy*  
 "that Religion, which this very pretended Fact de-  
 "signed to recommend.

Fourthly, *Phileleutherus* complains that the Author  
 of the *Discourse* has left out a material Word, both  
 in the *Latin* Passage, and in his Translation of it.  
 That Word will clear the whole Story, "CON-  
 "STANTINOPOLI, at CONSTANTINO-  
 "PLE, says *Victor*, the *Gospels* were amended. Did  
 "this involve the whole Christian World? Would The-  
 "odoric, then reigning in the *West*, have submitted  
 "to this Order of *Anastasius*, a weak and unpopular  
 "Prince, that was scarce obeyed by his own Guards?  
 "But the Story it self pretends to no more, than the  
 "City of the Emperor's Residence.

"You see the Matter dwindles to nothing, even al-  
 "lowing the whole Fact in *Victor's* Meaning to be  
 "true. But I can never believe so wicked and senseless a  
 "Thought of that Emperor, or any Christian what-  
 "ever. He was hated indeed universally, for adhering  
 "to Hereticks, and for his ill Conduct in Civil Govern-  
 "ment; and so any Story was entertained with Joy,  
 "that would make him still more odious, and blacken  
 "his Character. But I fancy I can give you a clear  
 "Account of the Occasion and Rise of this Scandal,  
 "out of *Liberatus* the Deacon, of the same Age and  
 "Country with *Victor*, in the XIXth Chapter of his  
 "*Breviarium*.

Hoc tempore Macedonius Constantinopolitanus Epif-  
 "copus ab Imperatore Anastasio dicitur expulsus,  
 "tanquam Evangelia falsasset, & maxime illud A-  
 "postoli dictum, *Qui apparuit in carne, justificatus*  
 "*est in Spiritu*. Hunc enim immutasse, ubi habet  
 "OΞ, id est QUI, monosyllabum Græcum; litera  
 "mutata O in Θ vertisse, & fecisse ΘΞ, id est ut esset,  
 "DEUS apparuit per carnem. Tanquam Nesto-  
 "rianus ergo culpatus expellitur per Severum Monas-  
 "chum.

.....

"The

"The Editions of *Liberatus*, instead of Θ and ΟΞ, have Ω and ΩΣ; but it appears from *Baronius*, that the Manuscript had no Greek Letters here at all, and that they were supply'd by the first Editor. I have not scrupled therefore to correct the Place, as the Latin clearly requires; for DEUS answers to ΘΕΟΣ, and the Greek Monosyllable ΟΞ is in Opposition to that Dissyllable. And so *Mittemarus* in his *Opusculum*, Chap. XVIII. where he recites the same Story (without doubt out of *Liberatus*) has it plainly; 'as I have put it; O in Θ uerit & fecit ΟΞ.

"The Account is this: *Macedonius*, Patriarch of Constantinople, was charged by the Emperor *Anastasius* as a Falsary, that had altered and interpolated several Passages of the New Testament in the Copies used in that City; and particularly that in the 1 Tim. III. 16. he had ordered ΟΞ to be written instead of ΟΣ, and for that Crime of Falsification he was deprived and banished.

"*Macedonius* might really do this; and where any Copies had it ΟΞ, he might order to correct it ΟΣ by a small Stroke of the Pen. That the Copies did vary here of old is most certain; and there is one in the *Colbertin* Library; that has it ΟΣ at this Day. And 'tis as certain, that *Macedonius* was not the first Introducer of that Reading; many ancient Fathers citing and explaining it ΟΣ, before he was born.

"Now any Reader (I presume) even our Author himself will grant me, that if *Macedonius* was banished for falsifying those Copies, *Anastasius* would give Orders to have the true Readings (in his Opinion) restored, and that all the Copies in *Constantinople* should be sought for and amended.

"And here (if I mistaken not) is the whole Ground and Rise of the Story in *Victor*. For the true Fact being no more than this, That *Anastasius* ordered the Copies to be amended, Tanquam ab Idiotis Librariis conscripta, as written by ignorant Scribes; the Story grew in the Telling, when it was got as far as *Afric*; on purpose to blacken him; That he ordered the Originals to be amended, Tanquam ab idiotis

"Evangelists composite, as made by ignorant Evangelists.

"It does not lessen the Probability of this, that Victor speaks only of *Evangelista*, the Gospels: For that is the Word both in *Liberatus* and *Hincmarus*, *EVANGELIA* fallisset, even where they specify the Epistle to *Timothy*. So that Gospels, in the common Acceptation of those Times, were meant of the whole *New Testament*.

"But I think the Probability is much increased by this obvious Reflexion, that no one Author tells both these Stories: *Victor*, who has transmitted down the greater Reproach, says not a Word of the less; and *Liberatus*, who has published the fairer Story, is silent about the blasphemous one. So that in their first Original, they were but one and the same.

III. The Author of the *Discourse of Free-Thinking* admires *Homer's Iliad*, as the *Epitome of all Arts and Sciences*. For Instance, says he, *Homer* could never have described, in the manner he has done, a Chariot, or a Chariot Wheel, without the particular Knowledge of a Coach-maker; such Knowledge being absolutely necessary to that Description. What, says *Phileleutherus*, nothing less than a Coach-maker's Knowledge? Would not a Coach-man's have served the turn? At this rate our Friend *Homer* (as poor and blind as some have thought him) was the ablest Jack of all Trades, that ever was in Nature. "Hippias as the *Elean*, who preached and blazoned his Arts at the Olympic Games, that all his Habit from Head to Foot, and every Utensil for his House, was made with his own Hands, was an Idiot Evangelist to him. For, by the same Rule, when *Homer* describes a Ship under Sail, he had the particular Knowledge both of a Ship-Carpenter and a Pilot! When he describes the well booted Greeks, and several Sorts of Shields and Sandals, he had the particular Knowledge of Tything, and every Principle of all Shoe-makers.

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In the next Place, *Phileleutherus* denies that *Homer* designed to immortalize his Name by his *Iliad*, as it is affirmed in the *Discourse of Free-Thinking*. *Homer*, (says the Author of that *Discourse*,) designed his Poem for Eternity, to please and instruct Mankind. "Take my Word for it, (continues *Phileleutherus*,) poor *Homer* in those Circumstances and early Times had never such aspiring Thoughts. He wrote a Sequel of Songs and Rhapsodies, to be sung by himself for small Earnings and good Cheer, at Festivals and other Days of Merriment; the *Iliad* he made for the Men, and the *Odysseis* for the other Sex. These loose Songs were not collected together in the Form of an Epick Poem, till *Pisistratus's* Time about 500 Years after. Nor is there one Word in *Homer*, that presages or promises Immortality to his Work; as we find there is in the later Poets, *Virgil*, *Horace*, *Ovid*, *Lucan*, and *Statius*.

IV. We are told in the *Discourse of Free-Thinking*, that the *English* Clergy render the Canon of the Scripture uncertain. How so? Why *Dr. Grabe*, *Dr. Mill*, with some others, affirm, that no Canon was made till about LX Years after the Death of Christ. But, says *Phileleutherus* what's the Notion of the Word Canon? An entire Collection of the Sacred Writings, to be a Rule, Standard, and System to Christianity. "Now, according to those Doctors, and the plain Matter of Fact, all the Books of the New Testament were not written till the Year of Christ XCVII. and that is above LX Years after the Death of Christ. What Sense is there in this Complaint then? That the Books were not collected before they were made? All the Books we now receive for Canonical, were writ occasionally between the Years LII. and XCVII. And during that Interval of XLV Years, every Book, in the Places whither it was sent, or where it was known, was immediately as Sacred and Canonical, as ever it was after. Nor did the Church loiter and delay in making a Canon or Collection of them; for within two Years after the writing of *St. John's* Gospel, the Evangelical Canon

“was fixed. And within X after that, an *Episcopal Canon* was made; quick enough, if it be considered, that they were to be gathered (whither they had been directed) from so many and so distant Parts of the World.

*Phileleutherus* infers from thence, that the Author of the *Discourse* does not know what a *Canon* or Collection means. “I’ll borrow his Argument for one Minute, and try it upon some *Classick* Authors. It is very plain, that *Martial* published every single Book of *Epigrams* by it self, one generally every Year; only sometimes he delayed two or three. And so *Horace* (as your *Bentleius* has lately shown) set out his several Books occasionally, from the XXVI. to the LI. Year of his Life. Now in the Reasoning of our acute Writer, I’ll prove several Books of those two Authors to be *uncertain*, and of dubious Authority. For what do you tell me of the first Book of the one’s *Epigrams*, and of the other’s *Satyrs*? How do I know that those are genuine, when the *Canon* of *Martial* and *Horace* was not fixed and settled, till above XX Years after those are pretended to be written? Is not this Argument most strong, cogent, and irrefragable? So very valuable and precious, that, bear witness, I now return it safe and sound to its Possessor and Author.

These Words are to be found in the *Discourse of Free-Thinking: The \* Lutheran Priests, contrary to the Testimony of Mens Senses, make their Followers believe, that the Body and Blood of Christ are superadded to the Bread and Wine.* I think it will not be improper to put the Readers in Mind of a Passage, which I have inserted in these *Memoirs*. I observed there, that Mr. *Leibnitz*, who is a *Lutheran*, informs us, that the *Lutherans* “do not approve the Doctrine of *Consubstantiation* or *Impanation*, and that it cannot be ascribed to them, but by those, who are not well-acquainted with their Opinion: For they do not admit an Inclusion of the Body of Christ in the Bread, nor an Union between both, but only a Con-

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\* Pag. 25.

“comitancy,

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“comitancy, whereby those two Substances are received  
“at the same time”. Such is the Opinion of the *Lutherans* concerning the Eucharist, according to Mr. *Leibnitz*; and it does not appear that any *Lutheran* Divine has accused him of misrepresenting the Doctrine of the *Lutheran Churches*. I add, that a Letter of Mr. *Leibnitz* was read to me about a Quarter of a Year ago, wherein he confirms what is said in the Passage above quoted.

I hope the Readers will not think, that I have been too long in my Account of *Philoleutherus's* Book, since that Book contains XXXIII. Sections, and I have only taken Notice of four. The Author shews what Sort of Honour the *Egyptians* paid to several Animals. He vindicates some of the ancient Fathers, who believed that the Divine Essence was Matter, or Body. He denies what is asserted in the *Discourse of Free-Thinking*, that, according to the *Heathens*, the Gods came down to eat upon Earth, and makes curious Observations upon it. He admirably explains these Verses of *Virgil*,

*Felix, qui potuit rerum cognoscere causas,  
Atque metus omnes, & inexorabile fatum  
Subiecit pedibus, strepitumque Acherontis avari.*

He proves that the Generality of the *Pagans* believed *Eternal Torments* after this Life. He gives an Account of the *Chronicle* of the *Samaritans*, which is lodged in the publick Library at *Leyden*, &c. If this Book had been printed beyond Sea, I would take particular Notice of those valuable Remarks; but I must leave something to the Reader's Curiosity.



## ARTICLE XXIV.

A FURTHER ACCOUNT of Mr. SURENHUSIUS'S TREATISE, *wherein the Passages of the Old Testament, quoted in the New, are vindicated and reconciled, according to the Forms of quoting, and the several Ways of interpreting the Scripture, used by the ancient Hebrew Theologers.* (See above Art. XVI.)

MR. Surenhusius's Preface is so instructive, and so well adapted to the Design of his Work, that I should have been guilty of a great Negligence, had I not given a large Account of it; as I have done above, (Art. XVI.) This Volume consists of five Books, the last of which is the largest and the most considerable

I. The First entituled, *De Formulis, quibus prisci Hebraeorum Theologi sacras Scripturas allegare, elucidare, & conciliare soliti fuerunt*, contains LIX Theses, wherein the Author mentions all the *Forms of quoting* the Scripture, used by the ancient Jews, and compares them with those of the Sacred Writers of the New Testament.

II. The Second Book is entituled, *De Modis secundum quos prisci Hebraeorum Theologi sacras scripturas allegarunt & exposuerunt*. It contains XX Theses.

III. The Title of the Third Book runs thus: *De Modis & Formulis quibus prisci Hebraeorum Doctores*

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*Verba sacra Scripturas interpretari, illustrare, & conciliare soliti fuerunt.* It is divided into XXV. Theses.

IV. Mr. *Surenhusius* shews in the Fourth Book, how the ancient *Hebrews* explained Genealogies. *De Modis explicandi Genealogias, secundum veterum Hebraeorum Hypotheses.*

The Readers are doubtless sensible, that I cannot enlarge upon these Four Books, without running into too great a length. I have given a general Notion of them in the first Extract: That Notion will be sufficient to excite the Curiosity of those who have not seen this Work; and it may satisfy those, who do not desire to read it. I proceed therefore to the Fifth Book.

V. In this Book the Author undertakes to vindicate and reconcile the Two Genealogies of Christ, and all the Quotations out of the Old Testament to be found in the New. I shall confine my self to some of those Citations, and shew how they are reconciled by Mr. *Surenhusius*. I must suppose all along, that the Readers will remember what I have said in the first Extract.

Matth. II. 3. *When Herod the King had heard these things, he was troubled, and all Jerusalem with him.*

v. 4. *And when he had gathered all the chief Priests and Scribes of the People together, he demanded of them where Christ should be born.*

v. 5. *And they said unto him in Bethlehem of Judaea: for thus it is written by the Prophet;*

v. 6. *And thou Bethlehem in the Land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governour, that shall rule my People Israel.*

The Passage, contained in the last Verse, is taken from *Micah V. 2.*

I. Mr. *Surenhusius* enquires why the Form of quoting, prefixed to that Passage, is expressed in these Words, *For thus it is written by the Prophet*; and why it is different from this, *that it might be fulfilled which was spoken by the Prophet*, to be found in this and the foregoing Chapters. In Answer to this Que-

tion

tion he observes, that we ought to distinguish a *Form of quoting*, attended with the very Words of the Prophet, from that whereby the Words of the Prophet are illustrated, and explained in other Words. The Priests being to inform *Harod*, where the Messiah should be born, tell him it should be *in Bethlehem*, as it appeared from the very Words of the Prophet, without the Help of any Exposition grounded upon Tradition. Which is the Reason why they told the King, *For thus it is written by the Prophet.*

2. Here follows the Difference between the *Hebrew* Text, and *St. Matthew's* Quotation. 1. In the *Hebrew* 'tis *Thou Bethlehem Ephratah*; In the *Greek* of the Evangelist, *Thou Bethlehem; Land of Juda*, or, *in the Land of Juda*. 2. In the *Hebrew* we read, *Thou art the least among the thousands of Judah*; In the *Greek*, *Thou art not the least among the Princes of Juda*. 3. In the *Hebrew* there is, *Out of thee shall he come forth unto me, that is to be Ruler in Israel*; In the *Greek* of *St. Matthew*, *For out of thee shall come a Governour, that shall rule (κυριαν) my People Israel*. 4. The Evangelist has left out the last Words of *Micah*, *Whose goings forth are of old, from everlasting*.

3. To give an Account of these Variations, the Author observes, First, That *St. Matthew* renders the Words of the Prophet, *But thou Bethlehem Ephratah*, by these, *And thou Bethlehem in the Land of Juda*, to distinguish that Town from another, which was also called *Bethlehem*, (as we read in the Book of *Joshua* XIX. 15.) and which stood in the Tribe of *Zabulon*, whereas the other stood in the Tribe of *Juda*. This Town, in the Time of the Prophet *Micah*, and long before, went not only by the Name of *Bethlehem*, but also of *Ephrata*, as it appears from the XXXVth Chapter of *Genesis*, where it is said, that *Rachel* was buried in the way to *Ephrath*, which is *Bethlehem*. The Author adds that the Words in the *Land of Juda*, have been added to *Bethlehem*, according to the Method of the Ancient Jews, which they call *ampliorem enucleationem*.

4. *Mr. Surenhusius* proceeds to reconcile the Second Variation. There is in the *Hebrew*, *Thou art the least*

least among the thousands (Cities) of Judah: But we read in St. Matthew, *Thou art not the least among the Princes of Juda*. There seems to be a Contradiction between the Prophet and the Evangelist. Mr. Surenhusius resolves the Difficulty in the following Manner. He observes, in the first place, that the Prophet introduces *Bethlehem* complaining of its Smallness among the other Towns of *Judea*; and that this may be the Sense of his Answer to that Complaint. "Tis true, *Bethlémites*, that your Town is very small, if compared with the other Towns of *Juda*; but notwithstanding its Smallness, there will be a Time when it will be highly celebrated; whereas the other Towns, though never so large, will be quite forgotten: For out of *Bethlehem* shall come forth the Ruler of *Israel*, &c." Secondly, Mr. Surenhusius observes, that the Words of the Prophet may be read by way of Interrogation, and understood thus: *Tu vero Bethlehem Ephrata, an parva restibi videtur ut recensearis inter reliquas Juda civitates?* Which agrees with St. Matthew's Translation, *Thou art not the least among the Princes of Juda*. The Author confirms this Second Explication of the Words of the Prophet by several Passages, which the Readers may see in his Book.

5. The next Variation lies in this; Whereas the Prophet says, *Among the thousands of Juda*, the Evangelist says, *Among the Princes of Juda*. Mr. Surenhusius resolves this Difficulty, by observing, that St. Matthew made use of an *Hebrew* Word, which signifies *Princes*, instead of the *Hebrew* Word which signifies *Thousands*, the better to express the sense of the Prophet, as it was practised by the ancient Jews; for which he refers the Reader to his Xth Thesis, *De Modis interpretandi Scripturas sacras*.

6. Whereas the Prophet *Micah* says, *Out of thee shall he come forth unto me, that is to be Ruler in Israel*; we read in St. Matthew's Gospel, *For out of thee shall come a Governour, that shall rule (ποσει) my People Israel*. Our Author observes upon these Words, First, That the Evangelist supplies the Particle *for*, which is not in the *Hebrew*. Secondly, That

in order to shew that the Messias was not to be a Temporal Prince, but a Spiritual one, whose Office should consist in feeding the People of *Israel*, as a Shepherd feeds his Flock, St. *Matthew* has elegantly expressed the Sense of the *Hebrew* Text by these Words, *ὅτι ποιμαίνῃ τὸ λαὸν μου τὸ Ἰσραὴλ*. For, says Mr. *Surenhusius*, when the Words of the Original Text are shorter than the Sense, or when the Sense is more copious than it appears to be from the Words; then the ancient *Hebrew* Doctors do not use to quote the very Words, but only to express the Sense, as one may see by the Thesis abovementioned. Besides, the *Hebrew* Theologians affirmed, that in the Time of the Messias some Passages of Scripture should be transposed, and some Words altered: And therefore it can be no wonder, according to the *Jews*, that the Evangelists and Apostles should have expressed in the Days of the Messias, by the Direction of the Holy Spirit, the Words of the Old Testament, otherwise than they are in the Original. The Author refers us to the III<sup>d</sup> Thesis, *De Modis interpretandi Scripturas sacras*.

7. Lastly, 'Tis to be observed, that St. *Matthew* has left out the last Words of *Micah*, *Whose goings forth are of old, from everlasting*. The reason of this Omission is, because those Words were not to the Purpose; for *Herod* enquired only of the Priests and Scribes where the Messias was to be born, without asking any Question about his Original. It had been therefore an improper thing for the Scribes and Priests to add the last Words of the Prophet, since they had no affinity with *Herod's* Question. Thus the *Hebrew* Doctors are used to quote only those Words that are to the Purpose, as it appears from all their Books; for which the Author refers the Reader to one of his Theses.

After these Observations, Mr. *Surenhusius* says, that he has clearly explained and reconciled this Passage, which has so much exercised the ancient and modern Commentators. "Atque hoc pacto (*says he*) Micham cum Matthæo secundum veterum Hebræorum allegandi modos sincere conciliavimus, ita ut Judæus non habeat, quod Evangelistam nostrum perfidæ tran-



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“ translationis accuset ; & sic nodum istum qui doctis-  
 “ finis Viris videbatur indissolubilis, secundum vete-  
 “ res allegandi formulas dissolvimus. Hicce enim lo-  
 “ cus tam veteres quam hodiernos Theologos adeo  
 “ vexavit, ut ad desperationem redacti, Judæorum  
 “ Phariseos & Scribas perversæ translationis accusa-  
 “ rint, ut Matthæum ab omni errore liberarent”.

St. *Jerom*, whom our Author calls *virum in He-  
 braicis doctissimum*, found it so difficult to reconcile  
 this Quotation, that he knew not how to extricate  
 himself out of it, as one may see from the following  
 Words. “ Quod testimonium, *says that Father*, nec  
 “ Hebraico, nec LXX. Interpretibus convenire, me  
 “ quoque tacente, perspicuum est : Et arbitror Mat-  
 “ thæum volentem arguere Scribarum & Sacerdotum  
 “ erga divinæ Scripturæ lectionem, negligentiam, sic  
 “ etiam posuisse ut ab eis dictum est. Sunt autem qui  
 “ asserunt in omnibus pene testimoniis quæ de Veteri  
 “ Testamento sumuntur, istiusmodi inesse errorem, ut  
 “ aut ordo mutetur, aut verba, & interdum quoque  
 “ ipse sensus sit diversus, vel ab Apostolis, vel ab Evan-  
 “ gelistis, non ex libro carpentibus testimonia, sed me-  
 “ moriæ credentibus, quæ nonnunquam fallitur.

Mr. *Surenhusius* makes several Observations upon  
 this curious Passage, that are worth reading; and  
 maintains, among other things, that whenever the  
 Translation of the LXX. appears in any Quotation  
 of the Evangelists and Apostles, it is only by Chance;  
 and that those holy Men never designed to make use  
 of that Version; in quoting the Passages of the Old  
 Testament. In a word, they only followed the Me-  
 thod and Practice of the *Jewish* Doctors in their own  
 time.

Matt. XI. 14. *And if you will receive it, this is  
 Elias that was for to come.*

When Christ appeared in the World; says Mr. *Su-  
 renhusius*, there was a current Tradition among the  
*Jews*, importing that *Elias* should come before the  
*Messias*; and because he was not come, they could  
 not believe that Jesus was the *Messias* whom they ex-  
 pected. Jesus knowing this, told them, *And if you  
 will receive it, this is Elias, that was for to come:*  
 Which

Which is the same as if he had said, I know there is an ancient Tradition among you, that *Elias* is to come before the Messiah. It is so: *Elias shall come*; nay, he is already come! But it is not the same *Elias*, who lived among your Forefathers several hundred Years ago. You are mistaken about his Name and his Person: 'Tis *John the Baptist*, who is called *Elias*, as having the Virtues of that Prophet. For as *Elias* did strictly perform the Commands of God, and severely reprove the *Israelites*; you may observe the same in *John*, and be convinced that the Name of *Elias* may be applied to him. Thus the Angel told *Zacharias*, that *John* should go before the Messiah *in the Spirit and Power of Elias*, Luke I. 17.

To confirm this Explication, the Author refers the Reader to the XVth Thesis, *de Modis interpretandi sacras Scripturas*, where he shews, that by the proper Names mentioned in the *Talmud*, the *Jews* did not mean those very Persons that are so named, but those who are like them in their Works. Thus in *Sanhed. Cap. II.* it is said Hyperbolically, that the present World, and the World to come, have been created for two Men, viz. King *Abah*, and *Chaninas* the Son of *Dosa*. By whom the *Jewish* Doctors mean such Men as are like them in their Works; for, say they, he who is like King *Abah*, shall enjoy this World; and he, who is like *Chaninas*, shall enjoy the World to come. In like manner the *Jewish* Doctors teach in *Berachot*, Fol. 61. Col. 2. That the Person of *Elias* is not meant by *Elias* that is to come; but another Man like him in his Actions: Which perfectly agrees with the Doctrine of the Gospel, and is sufficient to convince the *Jews*.

Many *Jews*, in the time of our Saviour, did doubtless understand the coming of *Elias* in the Sense above-mentioned; and therefore what Christ said upon this Head, was not inconsistent with their Notions.

Jude v. 8. *Likewise also these filthy Dreamers defile the Flesh, despise Dominions, and speak evil of Dignities.*

9. *Yet Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst*

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*durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

The Jews used to alledge the Traditions of their Fathers, as well as the Old Testament. Mr. Surenhusius the writer at large in the XXXVIIIth Thesis, *de Formulis allegandi.* I wish I could insert here that Thesis, which is one of the most curious Parts of this Work. The Author informs us that the ancient Jewish Writers mention the Quarrel of Michael with the Devil. He tells us in the first Place a long Story; whereby it appears, that the Devil did horribly inveigh against Moses before the Throne of God, and represented him as the most ungrateful of all Men. I shall not set down that Story, because it does not concern the Body of Moses.

What follows will give a great Light to the Passage of St. Jude, concerning the Struggle of Michael the Archangel with the Devil. It is recorded in *Jalkut*, pag. 310. col. 1. "That when the Lord said to Moses, go up to the Mountain, and die there, the Angel of Death came (that is Sammael, the Devil) in Hope, that Moses would be delivered up to him. But as soon as Moses saw him, he named the Name of Jehovah, and lighted him away". Our Author says, that the Words spoken by Moses, upon that Occasion, were these; *The Lord rebuke thee.*

Mr. Surenhusius gives us a large Account of the Quarrel between Michael and the Devil; out of the Book just now mentioned, pag. 404. col. 2.

"Sammael, the Chief of all the Devils, waited every Day for the Death of Moses, and said; When will that Moment be when Moses shall die, that I may come down and take away his Soul (as David says, *Psal. XXXVII. 32. The Wicked watcheth the Righteous, and seeketh to slay him.*) Among all the Devils, none are so impious as Sammael; and among all the Prophets none are so righteous as Moses, as it is said, (*Deut. XXXIV. 10.*) And there arose not a Prophet since in Israel like unto Moses. But to whom may this Parable be applied? To a Man invited to a wedding Supper, who often says to himself, when will the Time come that I shall be merry? Thus

“ Thus the impious *Sammael* watched the Death of  
 “ *Moses*, and said, When will the time come that *Michael* shall weep, and I shall laugh heartily? But  
 “ *Michael* answered him, O thou impious Creature,  
 “ shall I weep? and shalt thou laugh? *Rejoice not a-*  
 “ *gainst me, O mine Enemy! When I fall, I shall*  
 “ *arise: When I sit in Darkness, the Lord shall be a*  
 “ *Light unto me,* (Mich. VII. 8.) ‘Tis true, I am  
 “ fallen by the Death of *Moses*; but I am up again  
 “ by the Administration of *Joshua*, after he has de-  
 “ feated Thirty-one Kings. When the first and se-  
 “ cond Temple are destroyed, I shall sit in Darkness;  
 “ but in the Days of the *Messias* the Lord will be a  
 “ Light unto me”.

Thus, says Mr. *Surenhusius*, I have shewed that St. *Jude* took from the *Jewish* Tradition what he says concerning the Struggle of *Michael* and the Devil about the Body of *Moses*. He adds, that *Michael* was contented with this modest Answer to the Devil, *The Lord rebuke thee*; and concludes with these Words: “ Since therefore *Michael* the Archangel, tho’ greater and more just than the Devil *Sammael*, did not speak ill of him; much less ought Men to speak ill of the Magistrates appointed by God, though they should be guilty of some Mistakes. And since ’tis plain the Story concerning the Quarrel between *Michael* and Satan was very well known to the *Jews* in the Time of St. *Jude*, that Apostle might very well tell them, as he does in the fifth Verse, *I will therefore put you in remembrance.*”



## ARTICLE XXV.

## H A M B U R G.

**D**R. *Fabricius* is about a new Edition of *Sextus Empiricus*: He has consulted two excellent Manuscripts that have been communicated to him: Besides, the Learned Dr. *Hudson* has procured him the various Readings of a Manuscript lodged in the *Bodleian* Library.

[I shall occasionally observe, that there is an excellent Manuscript of *Sextus Empiricus* in the Library of His Royal Highness the Duke of Savoy. There is also a Manuscript of *Dion. Cassius* in the same Library.]

Dr. *Fabricius* has newly put out a *Menologium*, wherein he gives an Account of, and compares together, the Months of near a hundred Nations. He has added to that Work a Poem of *Mauritius Senonensis*, never before printed, containing a Description of the Ceremonies of the Mass, as they were practiced five hundred Years ago.

The same Author has begun to print the *Codex Apocryphus Veteris Testamenti*, and the *Bibliographia Antiquaria*, or an Account of the Writers of *Hebrew, Greek, Roman, and Christian* Antiquities:

## W I T T E M B E R G.

**T**HE *Acta Literaria* of Mr. *Schurtzfleisch*, wherein he gives his Judgment about the best Authors, is actually in the Press.

M. *Wolfius* is printing *Fesseli Adversaria* with Notes.

## L E I P S I C K.

**M**R. *Walchius* has given us a new Edition of *Velleius Paterculus*, illustrated with a Commentary.

*Vellei Paterculi quæ supersunt. Jo. Georgius Walchius recensuit, commentariis atque Indicibus illustravit. Lipsiæ. 1712. in 12<sup>o</sup>*

The Editor has prefixed to this Edition the *Annales Velleiani* of Mr. *Dodwel*. He follows, generally speaking, the Text of *Nicolas Heinsius*, and explains in his Notes every thing, that wants to be illustrated with Observations grounded upon History and Antiquities.

## J E N A.

**M**R. *Schmidt* has published the *Life of Caspar Sægttarius* in 8vo

## H E L M S T A D.

**M**R. *Röhmeier* and Mr. *Hardt* have writ sharp Books one against another about the true Sense of the 1<sup>st</sup> Psalm; but, as I hear, they have been silenced by the supreme Powers.

## G I E S S E N.

**D**R. *Maius* will shortly put out the Second Part of his *Oeconomia Judiciorum divinarum usque ad nostra tempora deducta. In 4to.*

## G E N E V A.

**M**R. *Turretin*, Professor of Divinity and Ecclesiastical History, has publish'd several Theological Theses, wherein he very much approves the Doctrine and the Principles of Mr. *Leibnitz* in his *Essay concerning the Goodness of God, the Free-Will of Man, and the Origin of Evil.*

## S I E N A.

## S I E N A.

SOME suspect that Mr. *Renuoglietti*, a Learned Gentleman of this City, is the Author of the Manuscript Dissertation † written in *Italian*, concerning *Pope Joan, and the temporal Dominion of the Popes, occasioned by a Coin of John VIII.* 'Tis thought that though he concealed himself under the Name of *Gilbert Benvenuti*, he has been discovered. However it be, that Gentleman, who is a Person of Merit and highly esteemed, has been apprehended by the Holy Office of the Inquisition.

## L Y O N S.

THE III<sup>d</sup> and IV<sup>th</sup> Volumes of the *Library of Preachers* \* are lately come out.

*Bibliothèque des Prédicateurs, contenant les principaux sujets de la Morale Chrétienne mis par ordre Alphabetique. Par le R. P. de la Compagnie de Jesus. Lyons. 1712. in 4to. Vol. III. Pagg. 720. Vol. IV. Pagg. 667.*

## P A R I S.

THE Abbot *de Choisy* has published the VI<sup>th</sup> Volume of his Ecclesiastical History from the Year 1100 to the Year 1200.

*Histoire de l'Eglise par M. l'Abbé de Choisy. Tome sixième, depuis l'an 1100 jusqu'à l'an 1200. Paris. 1713. in 4to. Pagg. 440.*

† An Account of that Dissertation may be seen in the third Volume. Art. LXXXIV.

\* I have given an Account of the I<sup>st</sup> and II<sup>d</sup> Volumes.

## P A R I S.

**T**HE Author of a Book entituled, *Conseils donnés à une jeune personne pour se conduire dans le commerce du monde*, has put out a Collection of several Thoughts and select Proverbs, with Reflections upon the latter.

*Pensées diverses & Proverbes choisis. Avec des réflexions pour les mieux entendre. Paris. 1712. in 12<sup>o</sup> Pagg. 306.*

## P A R I S.

**F**ATHER de Montfaucon is preparing for the Press an Account of the Manuscripts in the Library of the late Chancellor *Seguier*, which now belongs to his Grandson, *M. de Coislin*, Bishop of Metz. That Work will be like that of the famous *Lambecius*; but more useful to the Publick. The Author designs not only to give a Catalogue of the Manuscripts, but also to publish some scarce Pieces, which he has found in that rich Treasure; and among others a Fragment of *Stephanus Byzantinus*, never yet printed, and a *Greek Lexicon*, which appears to him above a Thousand Years old, and which contains several Quotations out of Authors, either unknown, or but imperfectly known.

The same Author goes on with the Impression of *Origen's Hexapla*, and is about a New Edition of *St. Chrysostom*.

## U T R E C H T.

**M**R. *Reland* goes on with the Impression of his *Geographia Sacra*.

## L E Y D E N.

**V**Ander Aa has lately published a New Edition of *Kippingius's Antiquitates Romanae cum notulis Anonymi, viz. Mr. Nilant*.

F R A



## FRANEKER.

**M**R. Basi has published a Second Edition of a Book very useful to those who apply themselves to the Study of the Greek Tongue.

*Lamberti Bos Ellipses Græcæ, sive de Vocibus, quæ in sermone Græcæ per Ellipsin supprimuntur. Editio secunda, quibusdam in locis aucta. Franckera. 1713. in 12<sup>o</sup> pagg. 347.*

## ARTICLE XXVI.

**L**ETTRE de Mr. Bertrand, aggregé au College des Medecins de Marseille, contenant quelques conjectures sur les maladies des esprits animaux,

That is,

**A LETTER** written by Dr. BERTRAND, Fellow of the College of Physicians at Marseilles, containing some Conjectures about the Diseases of the Animal Spirits.

SIR,

**T**Hough \* Physicians have laid aside the System of Hippocrates, to embrace other Systems; yet they have kept his Division of Parts into containing, contained, and those that give Motion; which is the same as solid, fluid, and spirituous. The Knowledge of the Two First, and of the Diseases incident to them,

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\* A Letter written by the same Physician concerning the Motion of the Muscles, may be seen in the fifth Volume, Art. XV.

has been considerably improved; but far from knowing the Third with the same Clearness, no Proof has been given of their Existence. From thence proceeds the Difficulty of explaining the Diseases of that spirituous Liquor, which seems to escape our Knowledge for no other Reason, but because it does not fall under our Senses.

In order to explain the Diseases of that Liquid, commonly called *Animal Spirits*, there is no Need to prove their Existence: It may very well be supposed, since those very Men who deny the Animal Spirits, admit another Humour in their room; to which, under another Name, they ascribe the same Functions, and the same Use.

I shall only observe, that nothing proves their Existence so effectually, as the Conformity which ought to be in the Organization of the Human Body, if it be considered as an Hydraulic Machine, the Harmony whereof is only preserved by the Proportion of the Motion of Liquids with the Elasticity of the Fibers of the Tubes. Why should the Nerves of that Machine be the only Conduits destitute of all Liquor, and designed for a Mechanism different from all others? There is therefore an Humour contained in the Nerves.

That same Conformity, observable in the Animal Oeconomy, leads me to a further Knowledge of that Humour; for, if there is in that Machine a principal Humour, which is the Source of all the others, the latter ought to partake of the Principles of the former. Now because the Blood, which is that principal Humor, consists of divers Principles; in like manner all the Juices separated from it do also consist of different Principles, as well as the primitive Liquor. Therefore the Animal Spirits, being separated from the Blood, cannot be an Homogeneous and simple Liquor. But what is their Composition? What Principles do they consist of?

I shall only argue from common Notions; and therefore what I shall say of the Composition of the Animal spirits, will be grounded upon such Opinions as are generally received. Some say, they are a Liquor, in which the Alkali and Volatil Sulphur prevail with

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a little Phlegm: They add that there is also in it a great deal of Ethereal Matter to fill up the Vacuities occasioned by the Sulphurous Branches separated by the Alkalis, on which they ground the continual Motion of the spirituous Fluid. Others say, the Animal Spirits are Nitrous Volatil Salts diluted in Phlegm with a little Sulphur. Therefore all of them look upon the Animal Spirits as a Liquor consisting of Salt and Sulphur, and consequently of Phlegm, without which the Salts cannot be dissolved. Such is the Composition of the Blood, viz. Salt, Sulphur, and Phlegm. There is nothing else in the Blood, besides Earth, which being necessary to that Fluid in order to curb the Salts, would hinder the Volatility of the Spirits. The Spirits must therefore be subject to the same Revolutions, and susceptible of the same Motions with the Blood: And consequently their Diseases must be almost the same; and we may easily explain the latter by the former.

All the Diseases of the Blood consist in the Three Vices, of Quantity, Quality, and Motion. The same ought to be said of the Spirits: They are liable to the same Vices, excepting that of Quantity increased; the true *Plethora* of the Spirits being as rare as that of the Blood. From thence I shall deduce all their Diseases, such as Phrenzy, the *Mania*, Melancholy, Madness, Epilepsy, convulsive Affections, Vertigo, and Trembling. These are the principal Diseases of the Spirits, which being once known, the others may easily be accounted for.

The *Phrenetic Dilirium* is a continual Fever of the Spirits. A Fever is only a Fermentation of the Blood, increased either by the Exaltation of some of its Principles, or by the mixture of some extraneous Matters. When any Principle of the Spirits is exalted, or when some extraneous Matter gets among them, their natural Fermentation encreases, and a kind of Fever arises in that Fluid; which chiefly happens when the Blood being rarefied by the Fever, and distending the Strainers, the Spirits do not come out of them pure, but carry along with them a coarse Salt, or some other Matter, the mixture whereof disturbs their regular

Motion. Such a disturbed Motion occasions all the Symptoms of Phrenzy, as you very well know. Should I undertake to explain them, I could not do it, Sir, without mistrusting your Penetration. I shall only add, that this Disease offers the same Indications as a continual Fever: The Motion of the Spirits must be abated by frequent Bleeding and cooling Remedies; they must be disintangled from an extraneous Mixture by Emeticks and Purges, and restored to their natural State by Anodyns and Narcoticks.

I look upon the *Mania* as a lingering Fever in the Spirits; for in the Blood a lingering Fever differs only from a continual Fever, by its duration and Violence, which being sometimes very great at first, is quickly abated: The same Causes that produce it, keep it up in that degree of Diminution to which it is reduced. What is the *Mania*, but a longer and continual Phrenzy? It begins sometimes with Violence; but being quickly allayed, it continues in a moderate State.

In this Case it is not the Blood rarefied by a Fever, which distends and relaxes the Strainers of the Spirits: They are such by their own Conformation, which is either natural, or occasioned by some Excess; from thence proceeds that stubborn *Mania*, which is Proof against all Remedies, it being extremely difficult to restore the *Tonus* of those Parts. Or some Principle of the Spirits is exalted by some Excess; and in this Case the *Mania* may be cured by the first Remedies; but the same Excess never fails to produce it again, and at last it grows incurable.

The usual Method of curing the *Mania* seems to be grounded upon that Theory. The same Remedies are made use of for that Disease as for a lingering Fever: Physicians allay the Humours, temper the Spirits, and purify them by Bleeding, Purging, Emeticks, Absorbents, Coolers, Bathing, Whey, and other Remedies of that nature. I reckon Emeticks among them, because I am discoursing of the lingering essential Fever, the Principle whereof lies sometimes in the Stomach.

For you know, Sir, there is another lingering Fever, called *Symptomack* by Physicians, which depends upon another Disease, such as an Ulcer. To this I

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compare *Melancholy*, which is a particular *Mania* about one single thing. It depend upon an Impression made in one Part of the Brain by some Object, with which the sick Person has been strongly affected : And as the Blood going through a vitiated Part, contracts a Matter proper to keep up a lingering Fever ; in like manner the Spirits going through that Part of the Brain which has been strongly affected, get a vicious Configuration, which occasions the *Melancholy Delirium*. Hence it is that this Kind of *Mania*, besides the common Remedies, requires some others, to restore and strengthen that Part of the Brain, which has been affected ; as in a Symptomack Fever the usual Remedies are attended with Specifick ones for the Part affected.

Perhaps, Sir, you will be surpris'd, if I reckon *Epilepsy* among intermitting Fevers. My Conjecture will appear to you less bold, after I have drawn up a Parallel between those two Diseases. Epilepsy has its periodical Returns as well as the Fever ; and if they are neither so regular, nor so frequent, 'tis because the Spirits do not run so regularly as the Blood, and because being more Volatil, they have also more Strength to overcome the Obstacles that might bring again the Paroxysm.

There are two usual Causes of intermitting Fevers, Some believe they proceed from an acid Chyle, or some other Humour, which gets into the Blood at several Times. Others will have it, that they are occasioned by an Obstruction in some Part of the Body, and in the whole Habit at the Extremity of the Capillary Vessels. It were needless to explain the Effects of those two Causes to a Person initiated into our Mysteries. In like manner Physicians acknowledge two Causes of Epilepsy. One of them is an acid Humour, which the Blood contracts in some Part of the Body, and which being conveyed into the Brain by the Laws of Circulation, is separated from it together with the Spirits. Such are the Epilepsies, which depend upon some Imperfection of the Parts lying out of the Brain. The other Cause is an Obstruction in the Brain it self, occasioned either by an extraneous Matter, or by the Com-

Compression of the adjacent Parts; or by an imperfect Conformation either Natural or Accidental. Such Epilepsies are called *Idiopathick* by Physicians.

In the Beginning of a Fever, there happens sometimes a Kind of Interception of the Circulation of the Blood, which occasions a Shivering. The Obstruction, which is the Cause of Epilepsy, suspends for some time the Motion and Distribution of the Spirits; which is the Reason why the sick Person falls and loses his Senses. Some intermitting Fevers are attended with no Shivering, or only with a small one. There are also some Fits of Epilepsy, in which the sick Person does not fall; and others, in which he only grows a little giddy, without losing his Senses.

When the Shivering is over, the Blood being disturbed by that acid Matter, ferments irregularly, or having overcome the Obstacle that stopt its Course, it runs with greater Impetuosity, like those Rivers, the Waters whereof being for some time suspended, overflow with more Rapidity and Violence; which occasions the Heat of a Fever. In like manner the Spirits breaking through the Obstacle which they meet in their Way, overflow with greater Violence; and the sick Person, who had been for some time without any Motion, struggles and tumbles with irregular Motions.

The Blood being thus agitated carries along with it the Feverish Matter, and subdues it: That Matter comes out with the Sweat, or sinks into the *prima Via*; which puts an End to the Fit, till a new one begins again by another like Matter, that is produced in the Blood, or gets into it from elsewhere. In like manner the Epileptick Matter being carried away by the rapid Motion of the Spirits, and wasted by their Volatility, the sick Person recovers his Senses, and the Fit is over, till a new one is occasioned by a new Obstruction.

As for what concerns *Convulsions* and *Convulsive Motions*, the former seem to be only a Swelling of the Nerves, or a Tension, occasioned by the great Plenty of Spirits determined towards that Part which suffers an Irritation; or by an Impression made in the Brain it self, so that the Spirits have then the same Effect upon

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upon the Nerves, as the obstructed Blood upon the Flesh in the *Phlegmon*. Hence it is that the Consequences of both Diseases are equally dangerous. Hence it is that such Remedies ought to be used, as are proper--to moisten and relax the stretched Fibers in both Distempers, and then those which are able to restore their Elasticity, and to drive away the obstructed Humour.

As for Convulsive Motions, either they begin in the Parts, or in the Brain. Whether they begin in the one or the other, 'tis always an Obstruction occasioned by some Matter, or by the great Plenty of Spirits conveyed to the Part by its Irritation, or determined by some other Cause. And as the Blood being obstructed in an Inflammation, either External or Internal, occasions a Fever; in like manner the Spirits, when obstructed, break out into irregular Motions, and getting into the Muscles move them against the Will: From whence it appears that Convulsive Motions are like a Fever, which follows an Inflammation.

A malignant Fever must needs have an Affinity with some Disease of the Spirits, as well as all others. You will doubtless prevent me, and judge that it must have a Relation with *Madness*, and other Diseases of that Kind. A malignant Fever destroys the Contexture of the Blood to such a Degree, that it dissolves; or several Concretions are occasioned by it, which produce so many dismal Symptoms with which they are attended. *Hydrophobia* does so dissolve the Contexture of the Spirits, that they fly out into many irregular Motions, which disturb Reason, and disorder the Animal Oeconomy. I omit the Explication of the principal Symptom, from which that Disease has its Name; That Explication is too long to be inserted here.

There happens in the *Vertigo* and *Tremblings* something like that, which happens in the Palpitation. That Disease, which is reckoned among those of the Heart, is nevertheless a Symptom of the Motion of the Blood interrupted, either by Clots, or by a wrong Conformation in the Heart, or in the Arteries. In such Cases all the Blood not being able to come out of the Heart, what remains is driven back by the Contraction of that Viscus; and this second Impression added to the

the first makes it go back by a circular Motion like a Whirling, which communicates to the Heart and Arteries that precipitate Motion, and that Kind of Trembling, which makes the Palpitation.

To explain the *Vertigo* according to that Notion, it must be supposed that a circular Motion is always compounded, either of many strait Motions, which the frequent Meeting of other Bodies diverts at every Moment, or of two opposite, but unequal Determinations. If therefore the Spirits running along a nervous Tube, find from time to time small Rubs occasioned either by obstructed Matters, or by the Impression of the adjacent Bodies, their direct Motion will be interrupted; and the Spirits being forced to turn aside at every Moment, must move round; Or the Spirits being forced by the Meeting of an unsurmountable Obstacle to run back, and being all along pressed by those that descend, which have a greater Force than those that flow back; the Spirits, I say, being driven by two contrary and unequal Motions, cannot avoid moving in a circular Motion; Thus Whirlings are formed in a swift River, near a Bridge, or near some other Dike, whereby the Stream is interrupted.

Objects seem to go round in that Disease, because the Spirits that flow back from the Organ, being moved with those of the Brain, are carried away by the latter, according to their circular Determination; and because they carry to the Brain the Impression of the Object by their Motion, and move round, the Object must appear to move round also.

But how comes it, will you say, that the Sight is the only Sense, which receives the Impression of that circular Motion of the Spirits? For my own Part, I believe the other Senses are also in some measure affected with it; for those who are troubled with a *Vertigo*, have most times a Tingling in the Ears, which is a Motion like that of the turning round in the Eyes. They have also a Weakness in their Legs, and would fall in turning round, if they were not supported. Thus that Impression is communicated to the other Senses: It is also felt in the whole Habit of the Body by



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by Tremblings, when the Spirits meet with the same Obstacles in the Nerves distributed through it.

You may easily think, Sir, that this Notion might be improved, and made beneficial to the Practice of Physick, which ought to be the principal Object of our Enquiries. Nay, the Diseases of the *Lympha* might be explained according to that System. However I shall do neither of them, before I have your Opinion about this first Essay. I am, &c.

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## ARTICLE XXVII.

THE LIFE of Dr. GEORGE BULL, late Lord Bishop of St. DAVID'S. *With the History of those Controversies in which he was engaged: And an Abstract of those Fundamental Doctrines, which he maintained and defended in the Latin Tongue.* By ROBERT NELSON, Esq; London: Printed for Richard Smith at the Sign of Bishop Beveridge's Head in Pater-Noster-Row near Cheap-side, and in Exeter-Change in the Strand. 1713. In 8<sup>vo</sup> pagg. 542.

GEORGE BULL, born at Wells in Somersetshire, the 25th of March 1634. was a Gentleman by Extraction, being descended from an ancient Family among the Gentry in that County. His Father, Mr. George Bull, died when his Son \* was but Four Years of Age, and left him an Estate of Two hundred Pounds *per Annum*. George was placed in a Gram-

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\* He was his only Son.

mar-School at *Wells*, from whence he was removed to the Free-School of *Tiverton* in *Devonshire*, where he made so great a Progress in Classick Learning, that he was fit for the University before he attained the Fourteenth Year of his Age. From the Free-School of *Tiverton* he went to *Exeter-College* at *Oxford* in 1648. and quickly got the Reputation of an able Disputant, and as such was taken notice of by his Superiors, especially by Dr. *Conant*, Rector of the College, and Bishop *Prideaux*.

Mr. *Bull* having refused to take the Oath appointed by the Commonwealth of *England*, left the University upon that Account in less than Two Years, and retired with his Tutor Mr. *Ackland* to *North-Cadbury* in *Somersetshire*, where he pursued his Studies till he was Nineteen Years of Age, or thereabouts. He was then put under the Conduct of Mr. *William Thomas*, Rector of *Ubley* in the same County. That Divine being a Puritan, Mr. *Bull* made no great Improvement under him in his Theological Studies. However, he contracted a Friendship with his Son, which proved very beneficial to him. Hitherto Mr. *Bull* had spent all his Time in reading little Systems of Divinity, such as *Wollebiius's*, &c. but he grew out of Conceit with that sort of Theology, and applied himself to the reading of other Authors, such as *Hooker*, *Hammond*, *Taylor*, *Grotius*, *Episcopius*, &c. His Friend took care to supply him with the Works of those Writers, tho' he could not do it without displeasing his Father. The old Man, who had a watchful Eye over Mr. *Bull*, never found any of those Books in his Study, without expressing his Anger for it; and he would often say, *My Son will corrupt Mr. Bull.* ●

Two Years after, Mr. *Bull*, having left Mr. *Thomas*, was ordained Deacon and Priest in one Day by Dr. *Skinner*, Bishop of *Oxford*, who had been turned out of his Bishoprick. He was then but Twenty One Years of Age. A small Living of Thirty Pounds, called *St. George's* near *Brissol*, presenting itself, he accepted it the more willingly, because he thought the Men of those Times would not think it worth their Pains to dispossess him. That Parish abounded with

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with Quakers and other Seditaries, who held very extravagant Opinions. Mr. *Bull* by his constant Preaching, twice every Sunday, by his sound Doctrine and exemplary Life, by his great Charity, (for he bestowed above the whole Income of his Living upon the Poor) and by his prudent Behaviour, gained the Love of his Parishioners: Besides, he preserved many, and reclaimed others from the Errors that prevailed among them.

A little Accident did very much contribute to Mr. *Bull*'s Reputation among his Parishioners, most of whom were Seamen. One Sunday when he had begun his Sermon, as he was turning over his Bible to explain some Texts of Scripture which he had quoted, his Notes, contained in several small Pieces of Paper, flew out into the Middle of the Church. Many laughed at it, concluding that the young Preacher would not be able to go on with his Sermon; but some that were more sober, gathered up the scattered Papers, and carried them to him in the Pulpit. Mr. *Bull* took those Notes, clapped them into his Book and shut it, and then with great Presence of Mind went on with his Discourse without the Help of his Notes. Whereupon the Scoffers grew serious, and conceived a great Esteem for their Minister.

Another time, while he was preaching, a Fanatick came into the Church, and cried out, *George, come down, thou art a false Prophet and an Hireling* \* & The Parishioners fell upon him with great Fury. Mr. *Bull* came down immediately, rescued the Enthusiast out of the Hands of his Congregation, and having proved to him that he was neither a false Prophet nor an Hireling, went up again into the Pulpit, and finished his Sermon.

Mr. *Nelson* gives us an admirable Description of Mr. *Bull*'s Method in governing his Parish, whereby it appears that he was from his Youth an excellent Minister of the Gospel. This Part of his Life is very glorious to him: It is too long to be inserted here.

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\* See in my Account of Archbishop Parker's Life, how he was abused by many Fanaticks, as he was preaching upon an Oak.

Mr.

Mr. *Bull* not being allowed to read the Liturgy; formed all the Devotions which he offered up in Public. whilst he continued Minister of that Place, out of the Book of Common-Prayer. His Manner of performing Divine Service was attended with so much Zeal and Devotion, that those who were most prejudiced against the Liturgy, commended him as a Person, who prayed *by the Spirit*, though at the same time they railed at the Common-Prayer as a beggarly Element, and a carnal Performance. One Day being sent for to baptize the Child of a Dissenter, he made Use of the Office of Baptism, as prescribed by the Church of *England*, which he had got entirely by heart. The whole Audience, not knowing that it was Part of the Liturgy, was extremely affected with his Performance. The Father of the Child returned him many Thanks, intimating at the same time that those, who entirely depended upon the Spirit of God for his Assistance in their *extempore* Effusions, as he did, were much more edifying than those who tied themselves up to premeditated Forms. Mr. *Bull* undeceived that Man, and wrought so effectually upon him and his whole Family, that from that time they always frequented the Parish-Church.

The Lodgings which Mr. *Bull* had taken in his Parish were contiguous to a Powder-Mill. After he had been there for several Months, a Gentleman of the Parish and his Lady gave him a Visit, and having represented to him the Danger he was exposed to by continuing in those Lodgings, they invited him to their own House. Mr. *Bull* was at last prevailed upon to accept their Offer; and some few Days after, the Mill and his Appartment were blown up, on such a Day and Hour as he had always been in his Study, from the time he first came to that Place.

Whilst he lived at St. *George's*, he constantly took a Journey once a Year to the University of *Oxford*, where he remained about two Months to enjoy the Benefit of the Publick Libraries.

In the Year 1658. Mr. *Bull* married Mrs. *Bridget Gregory*, Daughter of Mr. *Alexander Gregory*, the Incumbent of *Cirencester*. That Lady is still living at

at *Bremock*, "being determined to be buried near her deceased Husband, who was there interred; and to this Purpose the Ground remains still unpaired by her Orders, who daily waiteth for her Dissolution. She brought Mr. Bull Five Sons and six Daughters, and so proved a fruitful as well as provident and obedient Wife; which exactly answered the Prayer of her Wedding Ring, which was *benè parere, parère, parare det mihi Deus* †."

About the same Year, 1658. Mr. Bull was presented to the Rectory of *Suddington St. Mary*, near *Cirencester* in *Glocestershire*; and in 1662. to the Vicaridge of *Suddington St. Peter*, which lay contiguous to the Rectory. The Income of those two Livings did not amount to above a Hundred Pounds a Year. Mr. Bull discharged in those two Parishes the Duties of his Ministry, with all imaginable Zeal and Application, and lived a most exemplary Life. "His chief Delight was in his Books, and his Study was the Scene of his most exquisite Pleasure; and he would freely own, with great Assurance, that he tasted the most refined Satisfaction in the Pursuit of Knowledge; that the present State of Human Nature was capable of; and that when his Thoughts were lively and lucky in his Compositions, he found no Reason to envy the Enjoyment of the most voluptuous *Epicure*". He spent the greatest Part of the Night in Study for many Years together, and contented himself with little Sleep, rising early and going to Bed late. It is to this constant Application that we owe those Learned Performances, which he published; for during the twenty seven Years he was Rector of *Suddington*, he composed most of them, as well as those Sermons and Discourses that have been newly printed. Several Tracts of that Learned Man are lost, and one among others in Answer to this Question, *What was the Posture of Communicating in the blessed Sacrament before the Doctrine of Transubstantiation was received in the Church?* In his Reply, he shewed that the Commu-

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† That Lady died since the Author writ this Passage.

nicants in the most ancient Times received the Sacred Symbols in a bowing or adoring Posture.

When Dr. Pearson was about his Vindication of St. Ignatius's Epistles, and some time before he published his Treatise upon that Subject, Mr. Bull, though very young, writ a long Letter to him in Latin, containing many Observations to prove that those Epistles were genuine. Dr. Pearson returned him a large Answer in the same Language, and gave him many Thanks for the Pains he had taken, and acknowledged the great Usefulness of his Observations, and the Strength of his Arguments.

The first Book published by Mr. Bull was his *Harmonia Apostolica, seu tria Dissertationes, quarum in priore doctrina D. Jacobi de Justificatione ex operibus explanatur ac defenditur; in posteriore consensus D. Pauli cum Jacobo liquido demonstratur, &c.* That Piece came out in the Year, 1669. It made a great Noise, and occasioned several Books written against the Author. In the Year 1675, Mr. Bull published his *Examen Censurae, &c.* and his *Apologia pro Harmonia, &c.* Mr. Nelson gives a large Account of all those Books, and of the whole Controversy occasioned by the *Harmonia Apostolica*.

In 1678, Mr. Bull was made Prebendary of Gloucester.

In 1685, his *Defensio Fidei Nicenae* was published at Oxford, being printed at the Charges of Bishop Fell. Mr. Nelson does very much enlarge upon this Work, and shews in a very particular Manner upon what Occasion it was written. This Part of his Performance is one of the most curious. Mr. Bull writ the *Defense of the Nicene Faith*, whilst he was Rector of Suddington, where he had been about twenty five Years; and for the Space of twenty Years he had no other Preferment, but those two Parishes, the Income whereof (as I have already said) did not amount to above a Hundred Pounds a Year. He found himself

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\* Three Booksellers having refused to print that Book, Mr. Bull was so much discouraged, that he gave over the Thoughts of printing it.

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very early under a Necessity of making such a Provision of Books as might enable him to carry on his Theological Studies; which cost him several Hundred Pounds; for he was none of those happy Men, who may enjoy at all times the Benefit of large Libraries. His Family grew very numerous by a large Stock of Children, who were to be maintained and educated. His Friends were always received with great Hospitality; and the Poor with a Charity that bordered upon Profuseness. Besides; he had several Losses, and no great Skill in managing an Estate to the best Advantage. By these Means he was reduced to great Streights, and at last obliged to sell his Patrimony. In short, he found himself in very bad Circumstances, when in the Year 1685 he was all of a sudden presented to the Rectory of *Avening* in *Glocestershire*, the Income whereof is about Two hundred Pounds a Year. Mr. *Sheppard* of *Minching Hampton*, the Patron of that Living, and Mr. *Bull*, with some other Friends, happened to be at *Astrop-Wells* in *Oxfordshire*, drinking the Waters, when the Living became vacant. They were all together with some other Gentlemen, when Mr. *Sheppard* received the News of it. Whereupon he acquainted the Company, that he had a very good Living to dispose of, and mentioned all those Qualifications which he expected in the Person, on whom he should bestow it. What he said, did so well agree with Mr. *Bull's* Character, that every one plainly perceived he had him in his Thoughts. But the Modesty of that Divine did not allow him to make the Application to himself; and therefore he took no Notice of it. Some time after he went out with some Gentlemen to walk in the Garden; and then Mr. *Sheppard* declared, that he had given those Hints, in Hopes that Mr. *Bull* might be encouraged by it to apply to him for that Living. He added, that since his Modesty did not permit him to make that Step, he was resolved to offer it to him: Which he did accordingly, as soon as Mr. *Bull* returned into the Room. That Divine expressed his Acknowledgment to so generous a Patron.

I need not say that Mr. *Bull* continued to discharge the Duties of a careful and vigilant Pastor in the Pa-

rish of *Avening*. The following Passage is a remarkable Instance of it. "There was one Use indeed he made of a Curate, *says Mr. Nelson*, which will appear surprizing, because I believe seldom or never practised, and that was to admonish him of his Faults. The Proposal was from himself, that they might agree from that time, to tell one another freely, in Love and Privacy, what they observed amiss in each other. It is certain, this might help to regulate the Conduct of his own Life; but it had this peculiar Advantage, that it gave him a Handle to find Fault without Offence, with any thing that appeared wrong in his Curate; for when the Liberty was mutual, neither of them could be blamed for the Use of it. I relate this Circumstance with the more Certainty, because I received the Information of it from the worthy Clergyman himself, who was then his Curate, and with whom this Agreement was made".

The next Year, 1686. Mr. *Bull* was made Archdeacon of *Landaff* by Archbishop *Sancroft*.

In the same Year, upon the Nomination of Bishop *Fell*, it was moved in a full Convocation at *Oxford*, by the Regius Professor of Divinity, Dr. *Jane*, "that as an Acknowledgment of the singular Honour done that University, and of the lasting Service done to the whole Church by Mr. *George Bull*, through his excellent Book of *Defensio Fidei Nicenæ*, lately printed and published among them; and for a perpetual Testimony of their Esteem and Favour for a Person of his Merits, he should be presently admitted to the Degree and Title of a Doctor in Divinity, notwithstanding that he had never taken any Academical Degree, not so much as in Arts". The Convocation readily consented to it. Whereupon Mr. *Bull* came to *Oxford*, and was made Doctor in *July*, 1686. without paying the usual Fees.

Dr. *Bull* preached with great Courage and Strength against Popery, in the Reign of King *James*, and sometime after the Revolution he was put into the Commission of the Peace, in which he continued, with some little Interruption, till he was made a Bishop.



In the Year 1694 Dr. Bull, being Rector of *Avening*, published another Book printed at *Oxford* with this Title, *Judicium Ecclesiæ Catholicæ trium priorum seculorum, de necessitate credendi, Quod Dominus noster Jesus Christus sit verus Deus, assertum contra M. Simonem Episcopium aliosque.* Mr. Nelson shews the Occasion and Design of that Book, and gives an Abstract of it.

The last Treatise, which Dr. Bull writ, was *Primitiva & Apostolica Traditio Dogmatis in Ecclesia Catholica recepti de Jesu Christi Servatoris nostri Divinitate, asserta atque evidenter demonstrata contra Danielem Zuickerum Borussum, ejusque nuperos in Anglia Sectatores.* That Book was printed in *London* in the Year 1703. with all the *Latin Works* of Dr. Bull. The Readers will find here an Historical Account of *Zwicker*, and his Doctrine, and of the Reasons that moved Dr. Bull to write against him and others.

Dr. Grabe collected the *Latin Works* of Dr. Bull into one Volume in the Year 1703. Mr. Nelson takes Occasion from thence to give us Dr. Grabe's Character, and to inform us how he was supported in his Sickness by the Generosity of my Lord High Treasurer. "There is one Circumstance, (says he,) which related to this excellent Man, which must not be omitted, because it tended so much to alleviate the Burthen of his last Sickness; and for which he was very thankful to God, and his generous Benefactor. The present Lord High Treasurer, Earl of *Oxford* and *Mortimer*, that great Patron of Learning and Learned Men, was in a particular Manner a *Mæcenas* to Dr. Grabe; and during his Life-time encouraged his great Work, of publishing the *Alexandrian* Copy of the *Septuagint*, not only by generously contributing to it himself, but by procuring for the Doctor a large Proportion of the Royal Bounty; and when the Doctor in his Sickness applied to his Lordship for that Part of his Annual Pension which was due to him, and had been constantly paid him, his Lordship not only gratified him in what he desired, but to shew his great Value and Esteem of the

P. 3

"Doctor.

“ Doctor, and for Fear so great a Man should want  
 “ any necessary Comfort from the Things of this  
 “ World in such a gloomy Season, my Lord sent him  
 “ a Supply of fifty Pounds from his own Bounty. An  
 “ Action for which his Lordship had the repeated  
 “ Prayers of a dying Saint, and for which all Learned  
 “ and Good Men must praise him”. The Author adds  
 that he has some Reason to believe, that his Lordship  
 designs to have a *CENOTAPHIUM* erected in *St. Paul’s Cathedral*, or *Wofminster-Abbey*, to perpetuate the Memory of that Pious and Learned Man.

Her Majesty was pleased to confer upon Dr. *Bell* the Bishoprick of *St. David’s* in the Year 1705. and he was consecrated in *Lambeth Chapel* the 29th of *April* in the same Year. Being gone into his Diocese, he made it his chief Business to discharge the Duties of Episcopacy with the utmost Care and Exactness, notwithstanding his Indisposition and the Infirmities of old Age.

The following Passage is very surprising, and will strike the Readers with Horror. “ It is a common Observation, says Mr. *Nelson*, that the best things by Corruption become the worst; but I am sure it holds good in no Case so surely as in those that undertake the Priestly Office; who if they contradict their Ordination Vows in the constant Course of their Lives, if they are false to those Engagements, which they solemnly entered into before God and the Church, they become the greatest and most desperate Sinners; their Guilt is attended with the highest Aggravation, and with the least Hopes of Repentance. An Instance of such a deplorable Wretch Bishop *Bull* once met with; for while he lived at *Breaknock*, there was a certain Clergyman applied to him for Preferment, and being conscious of his Want of those Qualifications, which the Bishop required in those he advanced to any considerable Station, he was resolved to try another Method; for bad Men judging of others by themselves, easily persuade themselves, that other Men are influenced by those corrupt Principles which prevail in their own Minds: He had the Impudence to offer him a purse of Gold.

“ The

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“ The good Bishop saw it, and trembled, and was  
 “ never known to express a greater Concern than upon  
 “ that Occasion: The Confusion he was in upon such  
 “ an unexpected Provocation extremely disordered him,  
 “ and he immediately sent away this abandoned Pro-  
 “ fligate with great Indignation.”

The Bishop having impaired his Strength by his great Application to Study, continued in an uncertain State of Health till the 27th of September 1709. He was then seized with a violent Fit of Coughing, which ended at last in spitting a great deal of Blood for some Hours. This Spitting of Blood was by degrees stopped by drinking Two or Three Glasses of cold Water. The next Day his Bleeding returned about the same Hour, and could not be stopped without opening a Vein. The Loss of so much Blood, and the Regimen prescribed him in that Distemper, weakened him to such a Degree, that when his last Sickness seized him in February following, he had not Strength enough to bear up long under it. His Distemper was supposed to be an Ulcer, or what they call the inward Piles, occasioned by stagnated Blood in the Hæmorrhoid Vessels, which under a violent Looseness, affected him with great and exquisite Pain; so that the whole Time of his Confinement did not exceed a Fortnight.

As soon as his Illness obliged him to keep his Chamber, he was sensible of the Approach of Death. The Physicians seemed to have the same Thoughts, though they expressed themselves with some Reserve: Which the good Bishop perceiving, addressed himself to one of them in these Words: *Doctor, you need not be afraid to tell me freely what your Opinion of me is; for I thank my good God I am not afraid to die: It is what I have expected long ago; and I hope I am not unprepared for it now.* During the time of his Confinement, he would often have the Family to pray in his Chamber at the usual Hour; and the Prayers for the Sick in the Office of the *Visitation* were added upon those Occasions. Those Prayers were frequently repeated during the whole time of his Illness, at which he always expressed great Devotion.

Some few Days before he died, he made a publick Confession of his Faith in the Words of the Apostles Creed; and then he gave a short Account of his Life, running over the several Stages of it, and making useful Remarks upon the principal Passages, which occurred in each Stage. He repented of all his Sins; and implored God's Mercy in some short but fervent Prayers and Ejaculations. Afterwards he desired that all those whom he had offended, would forgive him; and he forgave those who had done him any Injury. "In the last place, he professed that as he had always lived, so he was now resolved to die in the Communion of the Church of *England*; and declared that he believed that it was the best Constituted Church this Day in the World; for that its Doctrine, Government, and way of Worship, were, in the main, the same with those of the Primitive Church. Here he put up some Prayers for its Peace and Prosperity; and declaring again that he was resolved to die in its Communion, he desired *Abolution*, and received it".

The Evening before he died, he perceived he had some Symptoms of the near Approach of Death; and being told by the Physician that he could not live many Hours, he sent for his Wife and Children, and the rest of his Family, and desired them to pray for him. Afterwards he took his Leave of every one in particular, giving each of them some serious Exhortation and Advice. Which being done, he gave them his Benediction, and dismissed them. He thought he could not live above an Hour or Two longer; but, contrary to all Expectation, he held it out many Hours under his last Agony.

He preserved his Understanding and Memory to the last Moment of his Life. Sometimes he joined with those that were present in the Prayers for the Sick; but he spent the greatest Part of his last Hours in pious Meditations and private Ejaculations. One might observe his Eyes and Hands frequently lifted up towards Heaven, and sometimes Tears and Smiles succeeding each other.

When

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When he found that he continued to live several Hours longer than he expected, he sent again for his Wife and Children to his Bed-side, to take his Leave once more of them. He thanked all his Servants for the Pains they had taken in his Sickness. His Exhortations ran chiefly upon the great Importance of Religion, the Vanity of the World, the deceitful Nature of Riches and Honours, the Danger of a Death-bed Repentance, and the Necessity of a good Life in order to a happy Death. After these Exhortations, he once more gave a solemn Benediction to his Wife and Children; and then he recommended his Soul into the Hands of God, in several short Prayers out of the *Seventy First Psalm*. Moreover, he desired his Chaplain to use the Commendatory Prayer, when he should be at the Point of Expiring; which was accordingly done several times.

About Nine in the Morning his Spirits began to sink, and his Speech to falter; and a few Minutes after, without any visible sign of Pain and Difficulty, with two gentle Sighs he gave up the Ghost the 17th of *February 1709-10*. The last Word he spoke was *Amen*, to the Commendatory Prayer, which he repeated twice distinctly and audibly, a very little while before he died.

Such was the Death of that Pious and Learned Prelate. He was buried at *Brecknock* between two of his Predecessors. His Grave is only covered with a plain Stone; and the following Epitaph has been engraved upon it.

HERE LIETH THE RIGHT REVEREND  
FATHER IN GOD, DR. GEORGE BULL,  
LATE BISHOP OF THIS DIOCESE;  
WHO WAS EXCELLENTLY LEARNED,  
PIOUS AND CHARITABLE;  
AND WHO DEPARTED THIS LIFE  
FEBRUARY THE 17th 1709. AGED 75.

Bishop

Bishop Bull has left behind him a Son and a Daughter. His Son Mr. Robert Bull is at present Rector of Tortworth in Gloucestershire, and Prebendary of the Cathedral Church in the same County.

Mr. Nelson has drawn Bishop Bull's Character in the following Words. "As to his Stature, he was rather tall; and in his younger Years thin and pale, but fuller and more sanguine in the middle and latter part of his Age; his Sight quick and strong, his Constitution firm and vigorous, till indefatigable Reading and Night Studies, to which he was very much addicted, at first impaired, and at length quite extinguished the one, and subjected the other to many Infirmities; for his Sight failed him entirely, and his Strength to a great degree, some Years before he died: But whatever other bodily Indispositions he contracted by intense Thinking and a sedentary Life, his Head was always free and remained unaffected to the last. He seemed framed by Nature for considerable Attainments, having all those Faculties and Dispositions of Mind which are necessary thereunto, in as great Perfection as most Men ever enjoyed them. And that these rich Endowments were not bestowed upon him in vain, his Learned Writings have demonstrated to all the World. In reading of Books, his Sagacity was such, as that nothing could escape his Observation; and as his Reading was great, so his Memory was equally retentive; he never kept any Book of References or Common-places, neither did he need ever any. Together with this happy Faculty, he was blessed with another that seldom accompanieth it in the same Person, and that was an accurate and sound Judgment.

"As to the Temperature and Complexion of his Body, that of Melancholy seemed to prevail, but never so far as to indispose his Mind for Study and Conversation; in the latter of which he would be always more chearful and pleasant, the better the former succeeded to his Content. The Vivacity of his natural Temper exposed him to sharp and sudden Fits of Anger, which gave him no small Uneasiness, as well as those Persons who were concerned

" in

" in the nearest Offices about him ; but those Fits were  
 " of such short Contiguance, that the Trouble was  
 " soon over, and the Goodness and Tenderness of his  
 " Nature towards all his Domesticks, at other times  
 " and upon all Occasions, made sufficient amends to  
 " them for it : Besides, his natural Passion was so far  
 " subdued by the Power of Religion, as that an evil  
 " Word was never heard to proceed from him, even  
 " when he seemed to be most transported with it. He  
 " had a Firmness and Constancy of Mind, which made  
 " him not easily moved, when he had once fixed his  
 " Purposes and Resolutions ; which is no bad Temper,  
 " when attended with such a true Judgment as he was  
 " Master of, but rather a Virtue of Nature, which  
 " many learned and good Men have been defective in.  
 " His natural Courage was a happy Disposition, for  
 " that supernatural Grace of true Christian Fortitude  
 " and Magnanimity, in which he was very eminent, so  
 " that the Frowns of great Men in Power could no  
 " more awe him, than popular Clamours could shake  
 " his Stedfastness.

" He had early a true Sense of Religion upon his  
 " Mind ; and though he made a short Excursion into  
 " the Paths of Vanity, yet he was entirely recovered a  
 " considerable time before he entered into Holy Orders,  
 " and yet he was ordained Priest at One and Twenty :  
 " He was a very hard Student for many Years, and  
 " though he was not unacquainted with most Parts of  
 " Learning, yet he chiefly cultivated Divinity, to  
 " which he had solemnly dedicated his Studies. He so  
 " excelled in his Profession, that he was justly esteemed  
 " one of the greatest Divines of the Age in which he  
 " lived, and that at a time when it abounded with  
 " great Men. He officiated with great Reverence and  
 " Devotion, in all the Duties of his Holy Function.  
 " And when he instructed the People from the Pulpit,  
 " he enlightned their Understandings, and raised their  
 " Affections towards Heavenly Things. He had a  
 " great Love for Souls, and a tender Compassion for  
 " Sinners, which made him never despair of their Re-  
 " covery, nor neglect such end aring Applications as  
 " might bring them to Repentance.

" Amidst

“ Amidst all those extraordinary Talents with which  
 “ God had bless’d him, it never appeared that he ever-  
 “ valued himself or despised others. For though his  
 “ natural Endowments were of no ordinary Size, and  
 “ that they were wonderfully improved by Study and  
 “ Application; yet his great Learning was tempered  
 “ with that modest and humble Opinion of it, that it  
 “ thereby shined with greater Lustre. He abounded  
 “ in Works of Charity, even beyond his Ability, and  
 “ where-ever he met with Misery and Want, they  
 “ sufficiently endeared the Object. The Glory of God,  
 “ and the Good of his Neighbour, were always upper-  
 “ most in his Thoughts. His Actions were no less  
 “ instructive than his Conversation; for his exact  
 “ Knowledge of the Holy Scriptures, and of the Wri-  
 “ tings of the Primitive Fathers of the Church, had so  
 “ effectual an Influence upon his Practice, that it was  
 “ indeed a fair, and entire, and beautiful Image of the  
 “ Prudence and Probity, Simplicity and Benignity,  
 “ Humility and Charity, Purity and Piety of the  
 “ Primitive Christians. During his Sickness, his ad-  
 “ mirable Patience under exquisite Pains, and his con-  
 “ tinual Prayers, made it evident, that his Mind was  
 “ much fuller of God than of his Illness; and he en-  
 “ tertained those that attended him with such beauti-  
 “ ful and lively Descriptions of Religion and another  
 “ World, as if he had a much clearer View than  
 “ ordinary of what he believed. In short, *he lived*  
 “ *the Life of the Righteous, and his latter End was*  
 “ *like his*”.

The Learned Gentleman, to whom we are indebted  
 for this Life, has inserted in it many Reflexions, which  
 discover an eminent Piety, and a very great Sense of  
 Christianity. He has observed all along the Rules of  
 Politeness, and writes with such a Christian Temper,  
 that the Readers will not find one hard Word through-  
 out the whole Book against those who differ from him in  
 Matters of Religion. He confutes them with great  
 Modesty, and sometimes does not scruple to commend  
 them. Such Writers deserve the Esteem of all good  
 and wise Men.



ARTICLE XXVIII.

**SOME IMPORTANT POINTS of Primitive Christianity maintained and defended, in several Sermons and other Discourses: By GEORGE BULL, D. D. late Lord Bishop of St. David's. London: Printed by W. B. for Richard Smith, at the Sign of Bishop Beveridge's Head in Paternoster-Row near Cheapside; and in Exeter-Change in the Strand. 1713. Three Volumes in 8<sup>vo</sup>. pagg. 1197. With an Index.**

**T**HESE Posthumous Works of Bishop Bull consist of XX. Sermons, and V. Discourses. I cannot give a general Account of them in this Article; and therefore I shall confine my self for the present to some Observations contained in the Xth Sermon. That Sermon was preached upon these Words of St. Paul, 2 Tim. IV. 13. *The Cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the Books, but especially the Parchments.*

1. Upon these Words, *and the Books*, the Author makes the following Observations. "It is certain that St. Paul had read other Books besides the Scriptures; which what they were, may best be gathered from his Education, and from those Footsteps and Tracings of his Readings, which appear in his Writings. He was bred a Scholar at the feet of Gamaliel, Act. XXII. 3. a Learned and Famous Doctor among the Jews, very probably the same of whom we read Acts V. 34. ----- But that he was a very Learned and Celebrated Doctor among the Jews of that Age,

" Age, is most certain, and confessed by all Christian  
 " Expositors.  
 " Under this famous Tutor, *St. Paul* questionless  
 " made a great Proficiency in all the Learning of his  
 " Time and Country. There were then extant very  
 " excellent Books of *Jewish* Learning, written by Men  
 " renowned in their Generations, before our Saviour's  
 " Coming in the Flesh, (which are now perished; little  
 " more than the Authors Names surviving) of which  
 " *St. Paul* being the Pupil of so great a Master in that  
 " sort of Learning, cannot reasonably be supposed to  
 " have been ignorant. These were partly exegetical,  
 " and explanatory of the mysterious Sense veiled un-  
 " der the Letter of the Law and the Prophets; and  
 " partly Historical. The ancient Books, contain-  
 " ing the Mysteries of the *Jewish Religion*, are by the  
 " latter *Jews* stifled and suppressed, as making too  
 " much for the Christian Cause. Yet we have some-  
 " what of this Kind of Learning still preserved, espe-  
 " cially in the Writings of *Philo*, the *Jew*, though  
 " mixed with much Trash-----and it is plain to him  
 " that hath carefully read *St. Paul's* Epistles, and is  
 " acquainted also with the Writings of *Philo*, that the  
 " Holy Apostle well understood that Cabbalistical The-  
 " ology of the *Jews*, and retained so much of it, as  
 " by the Direction of the Divine Spirit in him, he  
 " found to be sound, good, and genuine. In the tenth  
 " Chapter of the first Epistle to the *Corinthians*, *St.*  
 " *Paul* expounds the *Manna* shewed on the *Israelites*  
 " in the *Wilderness*, and the *Rock* that gave them  
 " Water to quench their Thirst, to be Significations  
 " of our Saviour Christ; and shews moreover, that  
 " the Angel going before the People of God in that  
 " their Pilgrimage, and tempted by them, was our  
 " Lord Christ. And all this *Philo* likewise under-  
 " stands of the  $\alpha\beta\gamma$ , the Word, or Son of God,  
 " which we Christians know to have been in the Fulness  
 " of Time made Man, and called by the Name of Je-  
 " sus Christ. The Author of the Epistle to the *He-*  
 " *brews*-----in the fourth Chapter of that Epistle,  
 " v. 12, 13. speaking of the  $\alpha\beta\gamma$ , the Word of God,  
 " useth almost the very same Expressions, but altoget-  
 " ther

“ther the same Sense that *Philo* hath, discoursing of the  
 “same Matter in his Writings; as hath been observed  
 “by the Learned *Grotius* on the Place; who from  
 “that and other Indications conjectures, that the Di-  
 “vine Author had read the Books of that Learned  
 “*Jew*.

“And for the *Jewish* History, whence had *St. Paul*  
 “the Names of *Jannes* and *Jambres*, no where men-  
 “tioned in the Sacred Chronicle, but from some other  
 “Ancient Records, extant in his Time, which he had  
 “read, and so far approved? Nor was *St. Paul* un-  
 “acquainted with the Heathen Writers celebrated in  
 “his Time; for these he sometimes makes Use of for  
 “the Conviction of the Heathens with whom he had  
 “to do-----”. Here the Bishop mentions Three  
 Passages quoted by the Apostle out of *Aratus*, *Epi-*  
*menides*, and *Menander*; and then he goes on thus:  
 “And that *St. Paul* had diligently perused the Epistles  
 “of *Heracitus* the *Ephesian*, hath been abundantly  
 “proved by the Learned *Scultetus*\*, who also gathers  
 “from the *Platonick* Phrases often used by him, that  
 “he had read likewise some Writings of the *Plato-*  
*nists*†.

2. But especially the *Parchments*. By those *Parch-*  
*ments*, which *St. Paul* wanted the Bishop understands  
 his *Adversaria*, or *Common-plate* Books, wherein he  
 had inserted, for the Help of his Memory, the most  
 considerable Observations, which he had made in read-  
 ing the Old Testament, or the Books above-mentioned.  
 “The Blessed Apostle could not, by Reason of his Po-  
 “erty,-----be the Master and Owner of a complete  
 “Library of the Learned Books extant in his Time;  
 “and if he could, it was not possible for him to carry  
 “it about with him in his Travels: And therefore he  
 “had his *Parchments*, wherein he had noted what he  
 “thought might be of Use to him, out of the many  
 “Books he had read. Concerning these Collections,  
 “as being probably the Fruit of some Years Reading

\* Orat. [de Philol. & Theol. conjunctione, Delic. Evange-  
 liciis præmissa.

† Vid. Scult. Observ. in 2. ad Tim. I. 6.

“and

“and Study, he gives *Timothy* a most special Charge,  
 “to take Care of their safe Conveyance to him. But  
 “especially the *Parchments*.

3. The Bishop draws this Inference from the foregoing Observations, that *even the divinely inspired Persons and Ministers of God, did not so wholly depend upon Divine Inspiration, but that they made Use also of the ordinary Helps and Means, such as reading of Books with Study and Meditation on them, for their Assistance in the Discharge of their Office.* Accordingly the Author observes, that *St. Paul* earnestly exhorts *Timothy* to apply himself to Reading, Study, and Meditation, 1 *Tim.* IV. 13--15.

4. The Learned Bishop having shewed the Practice of Persons Inspired under the New Testament, proceeds in the following Words. “I add, says he, that the Holy Prophets, under the Old Testament, took the same Course, not depending so wholly upon immediate Revelation and Inspiration from God, as to think all Endeavour and Diligence on their own part needless; but on the contrary, taking Pains to be Prophets, being for a long time educated in Societies and Schools of that Divine Learning, under a constant Discipline and Exercise for the attaining of the *Gift of Prophecy*; and when they had attained it, still using a proportionable Diligence for the Maintenance, Preservation, and Increase of it. For we read of Colleges and incorporated Societies, consisting of Prophets and their Sons, or of Prophets and their Scholars and Disciples, one receiving Instruction from the other, just as it is in the Colleges of our Universities.

“That there were such Colleges of Prophets anciently among the *Jews*, over each of which one more Excellent Prophet was President, is most certain from divers Texts of Scripture. The first mention of such a College we have 1 *Sam.* X. 10. And when they (i. e. *Saul* and his Company) came thither to the Hill, behold a Company of Prophets met them, &c. A Company of Prophets, that is, (saith *Drusus*) a Company of Students devoting themselves to the Study of Prophecy. Where by the way observe, “that

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“ that these Prophetick Colleges were usually erected  
 “ in remote and higher Places, on Hills distant from  
 “ Towns and Cities, as the fittest and most commodi-  
 “ tous Places for a studious Contemplative Life. But  
 “ more clear is that Place, 1 Sam. XIX. 20. And  
 “ *Swainscott Messengers* to take David, and when  
 “ they saw the Company of the Prophets prophesying,  
 “ and Samuel standing as appointed over them, &c.  
 “ Here we have plainly a College, or Society of Pro-  
 “ phets together; and Samuel appointed as President  
 “ of the College.

“ Of the Sons of the Prophets, or those Students  
 “ that entered themselves in the Colleges of the Pro-  
 “ phets, to be instructed by their several Presidents;  
 “ we have express Mention 2 Kings, Chap. II, where  
 “ Verse 3 we read of the Sons of the Prophets that  
 “ were at Bethel, coming to Elisha, and giving him  
 “ Warning that Elias should presently be taken from  
 “ him. And Verse 7. there is Mention made of another  
 “ College of Prophets at Jericho, who after-  
 “ wards, Verse 15. are said to have done Reverence  
 “ to Elisha.

“ So in 2 Kings, Chap. IV Verse 38, we read that  
 “ Elisha being at Gilgal, the Sons of the Prophets  
 “ were sitting before him, viz. in the Posture of Dis-  
 “ ciples and Scholars, to learn and receive Instruction  
 “ from their Master. And because the Disciples sat in  
 “ a lower Form or Seat, under their Masters and Teach-  
 “ ers, they are said to sit at their Feet. Hence the  
 “ People of Israel's receiving the Law from God, is  
 “ thus expressed, *They sat down at thy feet, every one*  
 “ *shall receive of thy Words*, Deut. XXXIII. 3. So  
 “ St. Paul is said to have been brought up, or educa-  
 “ ted, at the Feet of Gamaliel, Act. XXII. 3.

“ The Business of these Colleges of the Prophets  
 “ is by Learned Men described to be this? They were  
 “ taught by their Presidents the Law of God; they  
 “ were instructed in the Prophecies of those Prophets  
 “ that went before them; they were taught by what  
 “ Ways and Means they might obtain the Gift of Pro-  
 “ phecy on the Increase of it; they were informed  
 “ what was the Scope and Signification of the Sacrifices

of Laws and Ceremonial Laws, by which the things that were to come to pass in the time of the *Messias* were pre-figured; and in a word, they were in those Colleges taught the whole Mystery of the *Faith*, Religion according to the Time, and Age, and their several Capacities. So that even Prophecy was a Science among the Ancient Jews, and Men were trained up to it by Discipline and Education. The Learned Bishop infers from the foregoing Observations, that since the Prophets and Apostles read and studied to qualify themselves for their Holy Functions; much more ought all the Ministers of the Gospel, who cannot pretend to any Degree of Inspiration, use their utmost Endeavours to acquire all the Learning necessary to discharge the Duties of their Ministry. This Sermon seems to have been composed against those Clergymen, who neglect their Studies. The Readers may see in the fourth Volume of these *Memoirs* Art. V. what I have observed, out of St. *Chrysostome* concerning the Ignorance of many Ecclesiastics in the Time of that Father.

See the second Extract in Art. XXXIII.

~~THE WORKS OF MR. BOILEAU DESPREAUX HAVE BEEN~~

~~NEWLY REPRINTED WITH SEVERAL PIECES NEVER BEFORE~~

~~PUBLISHED.~~

~~Œuvres de Nicolas Boileau Despreaux. Nouvelle~~

~~Edition, revue & augmentée. Paris. In 4to pagg.~~

~~772.~~

THE Works of Mr. *Boileau Despreaux* have been newly reprinted with several Pieces never before published.

*Œuvres de Nicolas Boileau Despreaux. Nouvelle Edition, revue & augmentée. Paris. In 4to pagg.*

772.

Next to the Preface inserted in the Edition of 1701. which the Author call'd his *Favourite Edition*, there is a Table, wherein one may see in what Order all the Works of Mr. *Despreaux* have been printed; what

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Age he was of when he composed each of them; and in what Year they were written. That Table is attended with a Discourse, which Mr. *de Valincour*, Secretary of the King's Cabinet, and Chancellor of the French Academy, pronounced when the Abbot *d'Estrees* was admitted into that Society in the room of Mr. *Despreaux*. This Discourse contains the Character of that illustrious Poet.

His Poetical Works appear in the next Place, with an Addition of seventeen small Pieces never before printed.

There is at the End of those new Pieces a Fragment of a Prologue of an Opera, with an Advertisement shewing upon what Occasion Mr. *Despreaux* undertook to write it.

The Poetical Works are illustrated with a great many Notes in the Margin, most of which were written by Mr. *Despreaux*. Besides, the Readers will find in this new Edition several Corrections and Additions made by the Author himself. For Instance, after these two Verses,

*On diroit que le Ciel est soumis à sa loi,  
Et que Dieu l'a paitri d'autre limon que moi :*

Four other Verses have been added,

*Enjuré de luy même, il croit dans sa folie,  
Qu'il faut que devant luy d'abord tout s'humilie.  
Aujourd'huy toutefois, sans trop le ménager,  
Sur ce ton un peu haut je vais l'interroger.  
Dites-moi, Grand Heros, esprit rare & sublime, &c.*

The new Pieces contained in the II<sup>d</sup> Volume are these: 1. A short Discourse upon the Style of Inscriptions. 2. Four Letters. 3. A Dialogue entituled, *Les Heros de Roman*, occasioned by that prodigious Multitude of Romances, which came out about the Middle of the last Century. A Discourse has been prefixed to that Dialogue, wherein the Author explains the Subject of that Work. 4. Three new Critical Reflections upon Longinus. The most considerable is a Confutation of a Dissertation published in the *Bibliothèque*

*theque Choisie* against a Passage of *Longinus* concerning these Words of *Moses*, And *God said. Let there be Light: and there was Light.* 5. Mr. *Boivin* has added to his Notes upon *Longinus*, a Fragment of a Preface of that Author upon *Hephæstion's* Book *de Metris*. That Fragment is attended with the Translation and Notes of Mr. *Boivin*, and with two other Fragments.

## P A R I S.

THE following Book has been lately published.

*Le Guerrier Philosophe, ou l'on verra la refutation de divers Systemes des Philosophes anciens & modernes, & l'établissement d'un nouveau, &c. Par M. de Rasseils du Vigier. Paris. 1712. page. 372.*

## G R O N I N G E N.

MR. *Altingius*, Burgomaster of this City, known by his *Notitia Germaniæ Inferioris*, &c. died here the 2<sup>d</sup> of *August* 1712. at Seventy six Years of Age. He has left behind him a Chronology taken from the Holy Scripture, and a Commentary upon *Pentinger's* Table. Those two Works are ready for the Press, and will be printed in two Volumes in *Folio*.

## H A L L.

MR. *Langius* has published a large Exposition of St. *Peter's* Epistles.

*Joachimi Langii S. Theol. in Regia Frider. Prof. Ord. Exegesis Epistolarum Apostoli Petri, qua præter ostensam singulorum membrorum analogiam & analogiam, cuiuslibet loci, vocis ac locutionis genuinus sensus, nec non emphasis ac parallelismus, secundum fontem Græcum solide ac perspicue eruntur ac proponuntur, omniaque ad Christianismi praxin cum uberiori sapientia ac prudentia studio conjugendam sincere applicantur; cum Indice rerum ac verborum emphatologico. Halæ Sax. 1712. In 4to.*

## V I E N.



## VIENNA.

THE Emperor's Library-Keeper will shortly publish a Catalogue of the *Latin* Manuscripts lodged in the Library committed to his Care. That Learned Man, who is a Knight, has been Keeper of that famous Library since the Year 1704. He also designs to publish *Ermoldus Nigellus de rebus gestis Ludovici Pii*, illustrated with his own Observations.

## AUGSBURG.

Father *Verani* has put out a new Work consisting of two large Volumes in *Folio*.

*Pantheon arguta Elocutionis & omnigena eruditionis selectiori exstructum Atticismo, omnia politioris, literaturæ complectens genera, quibus Eloquētia, præsertim Concionatoria, enitescit, &c. Opus duobus tomis digestum, Autore R. P. Cajetano Felice Verani, Clerico Regulari, SS. Theologiæ Professore. Augusta Vindel. & Francofurti. 1712.*

An Account of another Book of the same Author may be seen in one of the foregoing Volumes.

## LONDON.

MR. Ker has published two long Letters written to Dr. Bentley, wherein he criticizes several Words and Phrases of that Author in his late Edition of *Horace*. Those Letters are attended with two other Letters, the one written to the late Baron de Spanheim, and the other to M. Bonet, Resident of the King of Prussia.

*Quaternæ Epistolæ. Prima & secunda ad Richardum Bentleium: tertia ad Illustrissimum virum Ezekielem Spanhemium: quarta ad Ludovicum Fredericum Bonetum. Londini. Impensis J. Churchill ad insigne nigri Cygni in Pater-Noster-Row. Anno 1713. In 8<sup>vo</sup> pagg. 124.*

Mr. Ockley, Professor of *Arabick* in the University of Cambridge, has put out the following Book.

*An Account of South-West-Barbary, containing what is most remarkable in the Territories of the King of Fez and Morocco Written by a Person who had been a Slave there a considerable time; and published from his authentick Manuscript. To which are added two Letters: One from the present King of Morocco to Colonel Kirk; the other to Sir Cloudesly Shovel; with Sir Cloudesly's Answer, &c. By Simon Ockley, B. D. Professor of Arabick, in the University of Cambridge; and Chaplain to the most Honourable Robert Earl of Oxford and Mortimer, Lord High Treasurer of Great Britain. London: Printed for J. Bowyer, at the Rose in Ludgate-street; and H. Clements, at the Half-Moon in St. Paul's Church-yard. 1713. In 8vo pagg. 152. Besides two Prefaces.*

This Work consists of nine Chapters. The First contains an Account of *South-Barbary*. The Second treats of the Customs and Manners of the Inhabitants. The Third, of their Habits. The Fourth, of their Government and Civil Laws. The Fifth of their Religion, Clergy, Fasts, &c. The Sixth of their Marriages. The Seventh, of the Descent, Conquests, &c. of *Muly Ismael*, the present King of *Morocco*. The Eighth, of the Government, Worship, Feasts, &c. of the *Jews* in *Barbary*. The Ninth, of the deplorable Misery of Christian Captives in that Country.





## ARTICLE XXX.

**TRAITE DES ALIMENS DE CARESME,**  
 où l'on explique les différentes qualités  
 des legumes, des herbages, des racines,  
 des fruits, des poissons, des Amphibies,  
 des assaisonnemens, des boissons même la  
 plus en usage, comme de l'eau, du vin,  
 de la bière, du cidre, du thé, du café,  
 du chocolat: Et où l'on éclaircit plusieurs  
 questions importantes sur l'abstinence &  
 sur le jeûne, tant par rapport au Careme  
 que par rapport à la santé. Par M. NI-  
 COLAS ANDRY, Lecteur & Professeur  
 Royal, Docteur Regent de la Faculté de  
 Médecine de Paris, &c. A Paris, chez  
 Jean Baptiste Coignard, Imprimeur Or-  
 dinaire du Roy, rue S. Jacques, à la Bi-  
 ble d'Or. 1713.

That is,

**A TREATISE OF LENT-FOOD,** *showing*  
*the different Qualities of Pulse, Herbs,*  
*Roots, Fruit, Fish, Amphibious Animals,*  
*Sauces; and even of the most common Li-*  
*quors, such as Water, Wine, Beer, Cider,*  
*Tea, Coffee and Chocolate. With an An-*  
*swer to several important Questions concern-*

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ing Abstinence and Fasting, with respect to Lent and Health. By NICOLAS ANDRY, Regius Professor of Physick, Doctor Regent of the Faculty of Paris, and Professor in the Schools of the same Faculty. Paris. 1713. Two Volumes in 12° Vol. I. pagg. 519. Vol. II. pagg. 402. Besides the Indexes.

WHEN \* the *Regimen of Lent* †, written by Dr. Andry, came out, the Readers wished that the Author would also publish a Treatise of *Lent-Food*. Dr. Andry, in Compliance to their Desire, has put out this Treatise under the Auspices, and with an Authentick Approbation of the Faculty of Physick at Paris. The Design of this Work is to facilitate the Practice of Abstinence and Fasting, by clearing several Doubts about that Subject, and enabling every Body to know what Sort of Food is most proper for his Constitution.

This Book is divided into Three Parts. In the first, the Author discourses of *Lent-Food* in general; and then comes to Particulars, and treats of Pulse, Herbs, Roots, Fruit, Fish, and amphibious Animals. He explains at large the Qualities of those Aliments, without forgetting the Qualities which they borrow from the different Ways of preparing them. He resolves many considerable Questions relating to Abstinence; and because some Persons would exclude Otters, Tortoises, &c. out of *Lent-Food*, he treats that Matter thoroughly, and quite otherwise than he has done in the *Regimen of Lent*. Nay, he gives a plain Rule, whereby any one may easily distinguish what is Flesh from what is Not.

The Aliments treated of in this first Part, are: Among Pulse; Beans, Pease, French Beans, and Len-

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\* Taken from the Journal des Scavans.

† An Account of that Book may be seen in the first Volume, Art. XXIII.

## ART. 20. OF LITERATURE. 213

tils. Among these Grains that are not Pulse; Millet, Barley, Oats, Rice, Wheat, and Rye. Among Roots; Goats-bread, Skirret, Turneps, Parsneps, Carrots, Red Beets, &c. Among Herbs; Hesticks, Succory, Calery, Parsley, Chervil, Cresses, Pimpernel, Purslane, Parley-pett, Spinage, Cabbages, and Borrah. Among Fruits; Citrus, Apples, Pears, Grapes, Figs, Almonds, Filberds, Walnuts, Chestnuts, Prunes, and Brighales. Among Fishes; in the first place, Sea-fishes. And among Sea-fish, first, the Turbot, Sole, Plaice, Flounder, Burty Roach, Whiting, Shad, Thorn-back, Lamprey, Sturgeon, &c. and then Herrings, Anchovies, Pilchards, Tunny-fish, Salmon, God-fish, &c. The fresh Water fish comes next, viz, the Carp, Trout, Perch, Pike, Eely Tench, Barbel, &c. The last Article comprehends Amphibious Animals, such as Frogs, Tortoises, Otters, Castors, and Snails; which gives this Author Occasion to speak also of the Jelly of Hart's Horn, and to enquire whether it may be used in Lent; or not.

In the Second Part, Dr. Andry treats of those Seasonings that are most used in Lent-time such as Milk, Butter, Oil, Honey, Pepper, Cloves, Nutmeg, Cinnamon, Saffron, Verjuice, Mustard, Onions, and Garlic. The Author having explained the Nature of each of them, considers by what Means Abstinence may be moderated in Case of Necessity; from whence he takes Occasion to discourse of Eggs, and of the different Qualities which they contract according as they are dressed. He shews what are the Effects of boiled Eggs, Eggs with Milk, Eggs commonly called *à la tripe*, Eggs with Verjuice, Eggs dressed after the Portuguese Fashion, Eggs with Bread, patched Eggs, Omelets, &c. and then he enters upon several useful Discussions relating to Abstinence.

The third Part contains several important Matters concerning Fasting, and is divided into Two Articles. In the first Dr. Andry examines a great Number of Questions about Fasting in general, with respect to Health; And in the Second, he explains the Properties of the most common Liquors, such as Water, Wine, Beer, Cider, Tea, Coffee, and Chocolate: Which he does the

the more exactly, because his only Design therein is to facilitate the Choice of those Liquors to those, who use them for no other End, but to remove some Inconveniences, whereby they would be disabled from Fasting.

This Book is the more necessary, because Men have different Tastes, and generally judge of the good or ill Qualities of an Aliment by their Taste, rather than by any Principles. Every Body is apt to think that which he loves best, to be the wholesomest; from whence proceeds that Variety of Opinions about the Nature of each Aliment. A Physician goes upon surer grounds: His Notions do not depend upon his Taste; and being ready, if there is Occasion for it, to condemn what pleases him most, he only consults Reason and Experience. These are the two Masters whom Dr. *Andry* seems to follow; and those Readers who shall impartially consider on what Proofs he grounds his Decisions, will easily acknowledge it. He confirms his Observations by those of the most eminent Physicians, both ancient and modern, who have transmitted to us their Discoveries after a long Practice and profound Meditations. He has applied himself particularly to *Hippocrates*; and those who know how much that ancient Observator exceeds all others, will doubtless approve our Author for giving him the Preference. No Physician did ever explain himself with less Ostentation and more Perspicuity than *Hippocrates*. No Physician discovers so much Exactness and Judgment. He hearkens to Nature, and only repeats what she says: Every one immediately perceives the Truth of his Assertions; and when he describes an Aliment, none can deny the Qualities, which he ascribes to it, but those who are blinded by Prejudices, or never used that Aliment. The Author is therefore to be commended for having recourse to the Testimony of so great a Man. Perhaps some will think Dr. *Andry* might have omitted many *Greek* Quotations; but besides that those Quotations have been inserted in the Margin, and do not perplex the Thread of the Discourse, Dr. *Andry* tells us, that he thought it necessary to quote the very Words of *Hippocrates*; in order to shew his Sincerity, and that he does not pretend to be believed upon his Word.

## ART. 30. of LITERATURE. 235

Word. He has also quoted upon several Occasions the Original Words of some *Latin* Authors; and he says that a Writer who is very nice in his Quotations, should not be blamed for giving undeniable Proofs of his Faithfulness. But to what Purpose so many Authorities? They are necessary, replies the Author, to shew that there is a perfect Agreement among Physicians about the same Subject, and by that Means to convince those for whom a Book is written; If, for Instance, says he, I had been contented, speaking of Beans and Lentils, to give my Opinion about their Qualities, without confirming it by the Opinion of the best Practitioners, perhaps the Reader would not have been very willing to rely entirely upon my Testimony; whereas if I shew that the most experienced Physicians have always believed that Beans and Lentils thicken the Blood, breed Melancholy Humours, and very much impair the Health of those who have not a strong Constitution, the thing will not appear so uncertain.

We wish we could insert here some Examples; but because they ought to be inserted at length, which the narrow Bounds of this Journal do not allow of, we shall be contented to observe, that the Readers will find in this Book many Passages of great Use for the Preservation of Health, and among others, a Way of taking Coffee without roasting the Berries, which appears no less useful than new. We shall further add, that the most Learned (as the Faculty of Physick at *Paris* expresses it) will read this Work with great Pleasure; and that others will find in it the necessary Instructions, not only to know the most wholesome Aliments, but also to satisfy weak People upon several Heads, and to remove those Scruples, which might arise from a wrong Morality grounded upon wrong Principles of Physick.



ART I-

## ARTICLE XXXI.

**HENRICI LEONARDI SCHURZFLEISCHII** Notitia Bibliothecæ Principalis Vinariepsis, jussu Ducis Sereniss. **WILHELMI ERNESTI** conscripta. Accedunt **CLAUDII SALMASII** in Chronicon Hieronymi Latinum variorum lectiones & emendationes, tum & ad Chronicon Eusebii Græcum & alterum Paschale castigations & animadversiones, passim ex schedis B. Fratris auctæ & locupletatæ. Vitembergæ, typis Schroederianis. 1712. 4. Alph. f. pl. 15.

*The Two following Articles, taken from the Acta Eruditorum, will not be unacceptable to the Lovers of Critical Learning. I don't think it necessary to translate them, because they run chiefly upon Emendations.*

**S**ereniss. Dux Saxo Vinariepsis **WILHELMUS ERNESTUS**, ut nihil, quod ad boni & gloriosi Principis laudem pertinet, in se desiderari pateretur, atque adeo literis non minus, quam Reipubl. consulere, novam Bibliothecam in aula sua instruxit: cui primo excellentissimum Polyhistorum B. Conr. Sam. Schurzfleischium præfecit, eoque A. 1709. defuncto, fratrem celeberrimum D. Henricum Leonardum substituit. Hic ergo officio suo satisfaturus præsentis scripto notitiam illius bibliothecæ cum Orbe erudito communicare instituit. Antequam ad rem ipsam aggreditur,



## ART. 31. of LITERATURE. 237

greditur, de ortu, progressu & fati literarum in Germania erudite præfatur. Et sicut Postelli opinionem non probat, illarum originem a Druidum in Germaniam adventu repetentis, ita illis potius accedit, qui Caroli M. temporibus felicitatem istam vindicant, & de hujus Imperatoris in rem sacram & literariam Germanorum meritis copiose exponit. Cum deinceps Musæ Germanicæ sub Imp. Saxonis belli potius quam pacis artes colentibus obdormivissent, eas post inventam artem typographicam oculos iterum sustulisse, demonstrat, p. 10. seq. Et ab hoc demum tempore bibliothecæ in Germania comparari ceperunt, inter quas præ ceteris caput extulerunt Palatina, quæ potissimum Ottoni Henrico, Electori Palatino, & Vinædubonensis, quæ Friderico III. Imp. originem debet. In Saxonia speciatim post Lipsienses & Vitembergenses laudatur Gothana ab Ernesto Pio instituta. Postquam igitur de singulis his nonnulla notatu digna recensuerat Cl. Autor, p. 33. ad ipsius tandem Vinarïensis historiam se convertit. Præcipuum illius fundamentum jecit Bibliotheca Logavientis, maximo Balth. Friderici a Logau L. Baronis Silesii sumptu, & studio indicoque Christiani Gryphii undique collecta, quæ post mortem possessoris emtionis jure ad Sereniss. Principem Saxo-Vinarïensem pervegit, cum Lilienheimiana & Principali Jenensi, quæ jam aderant conjuncta. Postea incrementum ac decus haud vulgare ipsi accessit per optimos quosque libros, a B. Schurzflerschio ex bibliotheca Gudianâ selectos atque redemptos, eos potissimum, qui a Viris eruditis cum Cod. MSS. collati & annotationibus adscriptis illustrati sunt. Atque ex his quasi speciminis loco profertur exemplum Chronici Eusebiani, ex editione Scaligeriana, quod Claudius Salmasius olim possedit, & notis atque emendationibus in ora chartæ adjectis distinxit. Constante inter eruditos, Chronicon hoc non ita, ut ah Eusebio ipso scriptum fuit, ad ætatem nostram pervenisse, sed Scaligeri cura, ex Georgio Cedreno, Syncello aliisque quasi ex naufragio tabulas colligentis, restitutum esse. Cum vero Hieronymus in vertendo veteri Chronico Eusebiano sæpe non tam metaphrasten, quam paraphrasten egerit, fieri vix potuit, ut Scaliger ejus ductum secutus, omnia

omnia ad mentem Eusebii restitueret. Unde facilitas  
 aliorum industria relicta est, plura partim ex melioris  
 notis codicibus partim ex aliis antiquis Chronologis ad-  
 dendi & emendandi. Hoc cum olim Salmasius, præ-  
 stantissimis bibliothecæ Palatinæ præfidiis adutus, fe-  
 cit; tum uterque Cl. Schurzleischius annotationes ejus,  
 quas integras exhibet, luculentis accessionibus præsertim  
 ex Jo. Malalæ Chronographia, quam neque Salmasio,  
 nec Scapigerò ad manus fuisse, inquit, desumptis auxit;  
 ut doctorum virorum studia excitaret, pariter ac juvaret  
 ad novam & accuratorem, si fieri possit, Chronici il-  
 lius editionem adornandam. Ut pauca exempli causa  
 ex his emendationibus repetamus, pag. 11. Chronici  
 Euseb. inter regiones, quæ Semo & posteris ejus ob-  
 venerunt; refertur *ῥοιὴν μέδι*. Ubi Salmasius addit:  
*ῥοιὴν ποικίλην. Ὁ τολέ νόμεν μέδις ἐ μέδι. ποικίλην enim  
 pro ποικίλην, Ὁ ῥοιὴν ποικίλην, scriptum est. Funicem in  
 Latino vocatur.* Probat hanc emendationem Schur-  
 zleischius & insuper addit, apud Malalam, pag. 15.  
*ῥοιὴν μέδι* ac in MSS. eclogis a Du Fresnoio ad Chron.  
 Paschale, pag. 494. laudatis inter regiones Semi nomi-  
 nari *ῥοιὴν μέδι*. Unde & l. c. pro vocabulo *ῥοιὴν*,  
 quod nimis violenter Salmasius e medio tollit, *ῥοιὴν*  
 legendum putat. Dubium hoc videri poterat propte-  
 rea, quod, non Semi, sed Chami, & Chanaanitis posteris  
 Phœniciam possederunt. Unde apud Stephanum de  
 Urbibus legitur *ῥοιὴν, ῥοιὴν ὁ ποικίλην*. (Ubi perperam,  
 ut hoc obiter moneamus, Salmasius legendum putat  
*ῥοιὴν ποικίλην*, quasi scil. *ῥοιὴν*, quo nihil aliud, quam  
 Chanaanitis regio significatur, urbs Phœnicum fuerit.)  
 Sed opportune monet Schurzleischius, Chami posteros  
 non forte aut ex hereditate conditoris sui hanc regionem  
 obtinuisse, sed bello Semi posteris eripuisse. Pag. 12.  
 inter populos a Chamo ortos semel iterumque nominan-  
 tur *Μαχῶρες*, pro quo vocabulo Salmasius scribendum  
 censet *Μαχῶρες*, & recte quidem, cum apud Malalam,  
 pag. 15. Chronogr. inter Chami terras *Λυδία*, quæ ea-  
 dem est ac Mæonia, ponatur. Inter eosdem populos l.  
 c. nominantur *ῥοιὴν μέδι*, pro qua voce Salmasius legit  
*ῥοιὴν μέδι*, quam lectionem denovo Schurzleischius auto-  
 ritate excerptorum Malalæ præfixorum, tum & Chro-  
 nici Paschalis testimonio confirmat; ubi inter regiones  
 Chamo





## ARTICLE XXXII.

VARIARUM LECTIONUM & Animadversionum in Livium, a JANO GEBHARDO ex tribus Cod. Bibliothecæ Palatinæ erutarum, specimen, ad Librum I. Livii, ed. ab H. L. SCHURZFLEISCHIO Hala. 1772. 4.

Janus Gebhardus, Ubbonis Emmii Prof. Hist. & Græcarum literarum in Academia Grœningensi successor, cum olim Jani Græveri, præceptoris sui, concessione, ad Bibliothecæ Palatinæ usum admitteretur, tres antiquos Livii Codices MSS. in ea observatos inter se atque cum aliis jam impressis comparavit, & ubi discrepantiam aliquamprehendit, eam magno studio annotavit, sub quoque interdum judicio de vera lectione interposuit. Hæc annotationes funesti illius belli tricennalis Germanici calamitate Autopsæ suo ereptæ nescio quo casu in Suffridi Sixtini bibliothecam pervenerunt, inde Heinisianam, ac Goesianam, tandemque in Schurzfleischianam translatae. Ne vero diutius in hac delitescerent, ac eruditorum conspectum fugerent, Cl. Schurzfleischius eas in publicam lucem emittendi consilium cepit, quin & B. fratris Comradi Samuelis & Augusti Buchneri notas in Livium hucdum ineditas addere decrevit, si quis bibliopola sumptus in id faciendos suppeditare voluerit. Interea hic speciminis loco exhibet ea, quæ Gebhardus ad Livii Librum I. observavit. Atque ex his nos etiam pauca exempli causa excerpemus. Sub finem præfationis pro : *orsis tantum operis*, in omnibus tribus Cod. Palatinis, ut & in cœlo Campani, legitur : *orsis tanti operis*, atque adeo *orsum* vel *orsa* substantive

tive ponitur. Cap. I. pro: *duplex exinde fama est*, in Palat. I. legitur; *inde*, in II. *deinde*. Cap. III. in verbis: *rudimentum primum puerilis regni*, id. *primum* abundare, Gebhardus cum rationibus, tum Cod. Palat. autoritate probat. Cap. VII. *cum partem abesse numero sensisset, pergit ad proximam sententiam*. Horum verborum ordinem & interpunctionem Gebhardus mutat & restituit h. m.: *cum partem abesse sensisset, numero pergit ad pri. sp.* Idque autoritate Codicum Palat. I. & II. Numero enim idem esse, ostendit; ac cito. Sic Varro: *qui cito facturum se quid esse, ostendere volebat, dicebat, numero id fore*. Consentit Nonius & Festus. Cap. VIII. pro *adji- cenda multitudinis causa*, Palat. I. legit: *adlicienda*. Cap. IX. *ecquid feminis quibusque asyllum apparuisse?* Palat. II. *convenientius: quæ non feminas, q. d. a.* Ibidem: *cum suæ vicæ, affare functus sit* omnes, III. Palat. cum Campano elegantius: *suam vicem*. Cap. XIV. *hærens in terga Romanus*. Palat. II. *tergo*. Cap. XXI. *Et soli fidei solenne instituit*. In Palat. II. extat: *sed soli fidei*; &c. ex quo colligit Gebhardus, aliud quippiam præcessisse, & locum non esse integrum, atque operam Criticorum in eo emendando frustra positam. Cap. XXIII. *in medium duces procedunt*. Palatini omnes: *prodeunt*. Ib. *quo propiores vos, hoc magis scis*. Palatini omnes concorditer: *quo propiores Volsis*. Cap. XXXII. *Numa Pompilii regis nepos filia ortus*, vocem nepos omittit Palat. I. utpote supervaciam. Cap. XXXV. *centum in Patres legit*; in Pal. omnibus in abest. Cap. XXXVIII. *præsidiumque regia afflicta*. Palat. I. *rei afflicta*. Cap. XLVII. *muliebri dono regnum occupasse*. Sic Palat. II. & III. sed primus ordine & dignitate, dolo, multo sane aptius. Plura non addimus, cum vel ex his perspicuum esse possit, occurrere in animadversionibus illis, quæ cum sententiam locorum quorundam in omnibus hucdum editis Livii libris corruptorum restituant, tum locutiones nonnullas minus latinas illi affictas emendent. Et hoc tanto libentius monemus, quod Gronovius, etsi lucubrationis istius Gebhardianæ sibi copiam fuisse, in Præfat. ad Livium innuat, nihil tamen eorum, quæ hætenus protulimus, attigit, si uni-

Vol. VI. R cum

cum præfationis Livianæ locum excipias, in cujus fine lectionem Codicum Palatinorum *Orsis tanti operis*, dubium; utrum ex his; an aliunde acceptam, retinuit.

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## ARTICLE XXXIII.

### A FURTHER ACCOUNT of Bishop BULL'S *Posthumous Works*.

I Have already said \* that these *Posthumous Works* consist of XX Sermons, and V Discourses. In the first Sermon, the Author asserts, against the *Antinomians* and Papists, the Necessity of Works of Righteousness, in order to Salvation, though the Reward of them is only to be expected from the free Grace and Mercy of God. There is a remarkable Passage in that Sermon, which I shall insert here for the Benefit of my Readers! It will appear from it that the *Romish Clergy* make it their chief Business to promote their own Interest, and to improve the Credulity of their Followers to their own Advantage. "It is evident, says the Bishop, that the Church of Rome in teaching this vile Doctrine, aims only at her own Interest and Advantage, and hath no regard at all to the Honour of God, and the Good of Souls. It is absolutely necessary, She saith, for a Sinner to make an *auricular Confession* to, and be absolved by a Priest; tho' God hath no where said so: But it is not necessary for him to be *contrite*, or to repent of his Sins *out of the Love of God*, tho' God himself in his own Word hath an hundred times said it is. That is necessary for the Honour and Gain of the Priest. The Trade of Auricular Confession must by any means be kept up, because from thence they reap no small Gain; and besides, by it they govern not

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\* See the first Extract of those Works above, Art. XXVIII.  
"only

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“ only the silly common People, but Great Men, and  
 “ Kings and Princes, by becoming Masters of their  
 “ Secrets. But is not the Doctrine of the *Contrition*  
 “ as necessary for the Honour of God? Yes; but the  
 “ promoting of God’s Glory in the Salvation of Souls,  
 “ is the least of their Design or Business. Indeed it  
 “ were easy to shew how the *whole Frame* (*I beseech*  
 “ *the Readers to mind these Words*) of the Religion and  
 “ Doctrine of the Church of *Rome*; as it is distin-  
 “ guished from that Christianity which we hold in  
 “ common with them, is evidently designed and con-  
 “ trived to serve the Interest and Profit of them that  
 “ Rule that Church, by the Disservices, yea, and Ruin  
 “ of those Souls that are under their Government.

“ What can the Doctrine of Mens playing an After-  
 “ game for their Salvation in Purgatory be designed  
 “ for, but to inhaunce the Price of the Priests Masses  
 “ and Dirges for the Dead? Why must a solitary Mass,  
 “ bought for a Piece of Money, performed and partici-  
 “ pated by a Priest alone, in a private Corner of a  
 “ Church, be, not only against the Sense of Scripture  
 “ and the Primitive Church, but also against common  
 “ Sense and Grammar, called a Communion, and be  
 “ accounted useful to him that buys it, though he ne-  
 “ ver himself receive the Sacrament, or but once a Year,  
 “ but for this Reason, that there is great Gain, but no  
 “ Godliness at all in this Doctrine? Why in their publick  
 “ Eucharists must the Priest only receive in both Kinds,  
 “ and the People be put off with a Piece of a Sacrament,  
 “ against the plainest Texts of Scripture, and the Pra-  
 “ ctice of the Catholick Church, for at least a Thou-  
 “ sand Years after Christ, (as some of the *Romanists*  
 “ themselves have confessed) but that this tends to the  
 “ Advancement of the Honour and Estimation of the  
 “ Priest, as being alone qualified to offer up an entire  
 “ Sacrifice of Christ’s Body and Blood? The sacrilegi-  
 “ ous Practice indeed came in first upon the Pretence  
 “ of the Doctrine of Transubstantiation; but Interest  
 “ afterwards confirmed the Practice. Nay, their ve-  
 “ ry monstrous Doctrine of Transubstantiation, though  
 “ it seems to be fallen on by Chance, in a most ignorant  
 “ Age, evidently serves the same Design.

R 2

“ Again,

"Again; to what Purpose is there feigned a Treasury of the Merits of Saints in the Church of *Rome*, and that under the Pope's Lock and Key, but to fill his Treasury with Money? And who has not heard of their Indulgencies of Pardon to the greatest Sins and Sinners, openly set to Sale, and made a Trade of? I might pursue the Argument farther, if time would permit; but this is sufficient to shew, by the way, that Gain, not Godliness, is the Design of the *Roman Church*, yea, that their Gain is their Godliness, as *St. Paul* said of some in his time, *1 Tim. VI. 5.* And therefore that we are concerned to take heed to what follows in the same Place, *from such withdraw.* Indeed Christianity, the best of Religions, is, as they have taught it, truly become what one of their Popes is said to have called it, only a *gainful Fable*".

These are the Words of a Learned Prelate of the Church of *England*, who lived a most exemplary Life, and died like a Saint \*. What he says upon this Head is the more valuable, because he was well skilled in the Writings of the ancient Fathers, and a great Admirer of Primitive Christianity. I look upon Arbitrary Power as a dreadful Grievance; which Men have brought upon themselves by reason of their Sins: But when Arbitrary Power and Popery go hand in hand, and support one another, how unhappy are those Nations that labour under those two Evils †!

\* See the Life of that Prélate above Art. XXVII.

† I shall occasionally take notice of a Book, which I have just now read. It is entituled, The Marquis de Langalerie's Reasons for renouncing the Popish Religion: With the Discourse addressed to him in the French Church of Frankfort upon Oder, at his publick Abjuration of the Errors thereof. To which is added, the Testimonial of the Universtity of Frankfort upon Oder: And an Extract of the Deliberations of the Consistory thereupon. Translated from the French. London: Printed and sold by Joseph Downing in Bartholomew-Close near West-Smithfield. 1713. In 8vo pagg. 26. I shall only insert one Passage out of that Book. But what will you say, Sir, (says the Marquis de Langalerie) to the thirteenth Mo-



H. III. In the Second and Third Sermons, the Author undertakes to prove from the Holy Scriptures, and the Testimony of the Fathers of the Primitive Church; "that the Souls of Men subsist after Death, in certain Places of Abode provided for them 'till the Resurrection of their Bodies; and that this intermediate State allotted to them by God is either happy or miserable, as they have been good or bad in their past Lives". Afterwards the Bishop proves at large, that the Doctrine of a *Middle State* of Happiness or Misery after Death is inconsistent with the Popish Doctrine of Purgatory.

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rive, which powerfully engaged me to quit your Religion? 'Tis your Priests horrible profaning their most Holy Sacrament of the Altar, which they call *their God*, when they compel a Reformed with the utmost Violence to receive it, upon the Pain of being drawn on a Hurdle by the common Hangman; and lying unburied after his Death, though at the same time he declares that he does not believe that your Host is the real Body of Jesus Christ; and that he looks upon it at best to be but a Wafer, that was baked between two Irons. If the Spirit of God had not forsaken your Church, could she ever have fallen into such a Profanation? Would she ever have cast her Pearls before those, whom she looks upon as Dogs, and give to those whom she calls Hereticks, that which she believes is the Sacred Body of Jesus Christ, and which they behold with extreme Horror?

Suffer me, Sir, to mention under this Head the *Profanation of Holy Baptism*, which is practised in your Church in so scandalous a Manner, when 'tis administred to Vessels and to Bells, as if they were reasonable Creatures, comprehended in the Covenant of God: 'Tis to me a Scandal I cannot get over. What, Sir, ought Baptism, that Holy Sacrament of our Regeneration, to be administred to Bells, to Vessels, to dead and inanimate Creatures? Is not this to mock God, and to jest upon the most venerable Mysteries of Religion? I tremble with Horror, when I call to mind, that in France I stood Godfather to a Bell, which was baptized in the Name of the Father, of the Son, and of the Holy Ghost, after several ridiculous and extravagant Ceremonies.

IV. The Fourth Sermon concerns the Holy Virgin. The Bishop considers her low and mean Condition, and the singular Favour which God was pleased to bestow upon her. In the next place, he shews what Respect is due to the Virgin upon that Account, and confutes the Doctrine of the Roman Catholicks concerning her Invocation. It will not be improper to insert here the following Passage. "We are astonished," *says the Bishop*, at the Doxology, which some great and Learned Men of the Church of Rome have not been ashamed to close their printed Books with: *Laus Deo Deiparaeque Virgini: Praise be to God, and the Virgin Mother of God* \*.

"We should tremble every Joint of us, to offer any such Recommendation as this to the Virgin Mary. Hear if you can without Horror, a Prayer of theirs to her. It is this:

"O my Lady, Holy Mary, I recommend my self unto thy Blessed Trust, and singular Custody, and unto the Bosom of thy Mercy, this Night and evermore, and in the Hour of my Death, as also my Soul and my Body; and I yield unto thee all my Hope and Consolation, all my Distress and Misery, my Life and the End thereof, that by thy most Holy Intercession, and by thy Merits, all my Works may be directed and disposed, according to thine and thy Son's Will. Amen. What fuller Expressions can we use to declare our absolute Affiance, Trust and Dependance on the Eternal Son of God himself, then they here use in this Recommendation to the Virgin? Yea, who observes not, that the Will of the Blessed Virgin is expressly joined with the Will of her Son, as the Rule of our Actions, and that so as that her Will is set in the first place. A plain Snatch of their old blasphemous Impiery, in advancing the Mother above the Son, and giving her a commanding Power over him. Can they have the Face to say, that all this

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\* I have read the following Words over the Door of a Monk's Cell at Cologne. Gloria Patri, & Filio, & Spiritui Sancto, Beatæ Mariæ, & Sancto Josepho, quando te aperio, exeo, & intro.

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“ is no more, than desiring the Blessed Virgin to pray  
 “ for them, as we desire the Prayers of one another on  
 “ Earth? And yet, this Recommendation is to be seen  
 “ in a Manual of Prayers and Litanies printed at *Ant-*  
 “ *werp*, no longer ago than 1671. and that *permissu*  
 “ *Superiorum*, in the Evening Prayers for *Friday*.  
 “ A Book it is to my Knowledge commonly to be found  
 “ in the Hands of our *English* Papists; for I had it  
 “ from a near Relation of mine (who had been per-  
 “ verted by the Emissaries of *Rome*; but is since re-  
 “ turned again to the Communion of the Church of  
 “ *England*) who assured me that she used it herself  
 “ by the Direction of her Confessor, in her private De-  
 “ votions”. The Invocation of *Mary* is such a gain-  
 “ ful Contrivance, that the *Romish* Clergy will never  
 part with it.

V. *St. Paul's Thorn in the Flesh* makes the Subject  
 of the Fifth Sermon. The Author believes that it was  
 some bodily Disease very painful and troublesome to  
 the Apostle. *Tertullian* \* says it was a Pain in his  
 Ear or Head. 'Tis reported, says *St. Jerome* †, that  
 he often suffered a most grievous Pain in his Head,  
 and that this was the Messenger of Satan to buffet  
 him. The Bishop will not determine what particular  
 Sickness or Infirmary of Body *St. Paul* was troubled  
 with, whether a violent *Head-ach*, which was the An-  
 cient Tradition, or the *Cholick*, as *Aquinas* upon the  
 place tells us it was the Opinion of some, or the *Fal-*  
*ling Sickness*, as others have imagined. He only main-  
 tains in general, that it was some bodily Disease or  
 Infirmary. The Readers may see some Observations  
 upon *St. Paul's Thorn in the Flesh*, in my Account of  
*Mr. Heidegger's Recreationes Sacra* ‡.

VI. The next Discourse is a Visitation Sermon, where-  
 in the Author shews, that the Priest's Office is difficult  
 and dangerous. The Priestly Office requires, says the  
 Bishop, a very large Knowledge, a great Prudence,  
 an Exemplary Life. “ A Priest must have Knowledge,  
 “ not only to spend, but to keep; not like those that

\* De Pudicitia, cap. 13.

† In his Notes upon Gal. IV. 13.

‡ See the Word *Paul* in the Index.

“live from Hand to Mouth, or whose Stock of Knowledge is quickly spent in a few Sermons; but he must have something still reserved and laid up in Store”. A Divine ought to be Master of all Arts and Sciences. He ought at least to be well skilled in Positive, Ratiocinical, Moral, and Casuistical Divinity. The Holy Scripture is the Source, out of which he must fetch the Principles of all Theology. How many things are necessary to have a right Understanding of the Sacred Writings! “Tis certain that rightly to understand the Sacred Scriptures is a very difficult thing, especially for us, who live at so great a Distance from those Times wherein they were written, and those Persons and Churches to whom they were directed. “Tis no slender Measure of the Knowledge of *Antiquity, History, Philology*, that is requisite to qualify a Man for such an Undertaking. They know nothing of the Holy Scriptures, that know not this. And therefore those unlearned and ignorant Men, that venture on the *Exposition of Scripture*, being perfect Strangers to these Parts of Learning, must of Necessity wrest them to their own and their Hearers Destruction”.

The Author makes Excellent Reflexions upon those Ministers of the Gospel, who dishonour their Character by their ill Lives. “The Priest (says he) that is not *cloathed with Righteousness*, though otherwise richly adorned with all the Ornaments of Human and Divine Literature, and those gilded over with the Rays of a Seraphick Prudence and Sagacity, is yet but a naked, beggarly, despicable Creature, of no Authority, no Interest, no Use or Service in the Church of God. The Unholy *Teacher*, let him preach never so well, discourseth to little Purpose: There will be no Life in his Doctrine, because his Life is so destitute of the Spirit of Holiness: He will sooner damn his own Soul than save any Man’s else. His Discourses, though armed with the most powerful Oratory, will serve to move no other Affection in his Hearers than that of Indignation against his Hypocrisy and Impudence, to hear him excellently declaim against a Vice, of which himself is

noto-

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“notoriously guilty. And when a Man’s Authority is thus lost, he becomes a thing wholly useless in the Church of God. Useless, did I say? ’Twere well if that were all. He is the most pernicious Creature that moves on God’s Earth. He serves to the worst Purposes; to make Men Atheists, Infidels, or Hereticks. Learned and Knowing Men, of ill Lives, have been always the greatest Stumbling-Blocks in the Church of God: Their Fall is not single, but attended with the Ruin of many others---

The Bishop adds, “That the wicked Teacher sins with the highest Aggravation of his Guilt, and the least Hope of his Repentance: He is the greatest and most desperate Sinner.

“The greatest Sinner; for either he is a Person of more than ordinary Knowledge, or he is not: If not, he sinned greatly in undertaking that Office, to which so great a Knowledge is requisite: If he be, his Knowledge doubtless increaseth his Guilt. For he that knows his Master’s Will, and doth it not, shall be beaten with many Stripes. Besides, he must needs sin with a very strange Assurance, by living in that Wickedness, which he daily reproves and preaches against, and so becomes *αὐτοκατακρίσιμος*, a condemned Man from his own Mouth.

“But that which I chiefly urge is this: The wicked Teacher is, of all Men living, in the most hopeless and desperate Condition----What Remedy is likely to work this Man’s Cure and Repentance? Will the dreadful Menaces and Threats of God’s Word fright him? No: These are daily thundered out of his own Mouth, and yet to him they are but *bruta fulmina*. Will the gracious Promises of God allure him? No: he daily charms his Hearers with these, but remains himself as the deaf Adder. Will those excellent Books of Learned and Pious Men, that he reads in his Study, work any Good on him? No: He that flights God’s Word, will little regard the Words of Men. Will the publick Prayers make him serious? No: He daily reads them, and his daily Practice is contrary to his daily Prayers. Will a Medicine compounded of the Flesh and Blood of the Son of God,

“(1

“ (I mean the Holy Eucharist) do the miserable Man  
 “ any Good? No: He hath frequently received those  
 “ dear Pledges of his Saviour’s Love, and yet is still as  
 “ bad as ever, and so hath trodden under Foot the  
 “ Blood of the everlasting Covenant, wherewith he  
 “ should have been sanctified. The Lord look upon  
 “ this Man; for there is no Hope of him without a  
 “ Miracle of Divine Mercy”.

VII. Our Author undertakes to shew in the next Sermon, that there are *different Degrees of Glory and Happiness in Heaven*; and confutes the Objections raised against that Doctrine.

VIII. The Title prefixed to the Eighth Sermon is this: *Everlasting Life hoped for by good Men, under the Old Testament; and that the Consideration of the Vanity of the present Life is an effectual Means to make us fix our Minds upon things eternal.*

IX. In the Ninth Sermon the Bishop shews, *What that Worthiness is, and wherein it consists, which is required of those that shall be Partakers of the future Heavenly Glory.*

X. I have already given an Account of the Tenth Sermon in Art. XXVIII. to which I refer the Readers.

XI. XII. In the two next Sermons the Author proves *the Existence of Angels*, and treats of their *Nature*; and of their *Office towards the Faithful*.

XIII. The Thirteenth Sermon is a most excellent Discourse. The Author shews that set Forms of Prayer in the publick Worship of God, were practised from the very Beginning of Christianity, and are not only ancient, but useful and necessary upon many Accounts. The following Passage deserves to be inserted here for several Reasons. “ Indeed the Exercise of the *publick*  
 “ *Worship of God* in set and prescribed Forms, hath  
 “ been the Practice of all settled Churches of God, not  
 “ only ever since Christianity, but also before our Sa-  
 “ viour’s Coming into the World. All the Learned  
 “ know, that the ancient Church of the *Jews* before  
 “ Christ had set Forms of Prayer, which they used  
 “ in their *Temple* and *Synagogues*, as also the *Jews*  
 “ have at this Day. And indeed, many of those  
 “ Forms

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“ Forms are very good and excellent, and have no other  
 “ Fault to be found in them, but that they do not end  
 “ as the Prayers of us Christians do, *through Jesus*  
 “ *Christ our Lord*. Nay, it is very observable, that  
 “ our Lord Christ himself, when he recommended to  
 “ his Disciples, upon their Desire, a Prayer to be used  
 “ by them, (that which we call *The Lord's Prayer*),  
 “ he did not form an entirely new Prayer, in Words of  
 “ his own Conception, but took out of the ancient *Eu-*  
 “ *chologies*, or Prayer-Books of the *Jews*, what was  
 “ good and laudable in them, and out of them compos-  
 “ ed that Prayer. The very Preface of the *Lord's*  
 “ *Prayer*, *Our Father which art in Heaven*, was the  
 “ usual Preface of the *Jewish* Prayers. And all the  
 “ following *Petitions* are to be found almost in the ve-  
 “ ry same Words, in their Prayer-Books.

“ He that doubts of this, if he understands the  
 “ learned Languages, may be satisfied by consulting  
 “ *Drusus* and *Cappellus*, in their Notes upon the sixth  
 “ Chapter of *St. Matthew*, the ninth and following  
 “ Verses. And the Reflexion of the Learned *Grotius*  
 “ upon this is very remarkable: *So far was the Lord*  
 “ *himself of the Christian Church from all Affectation*  
 “ *of unnecessary Novelty*. Our Saviour, in this In-  
 “ stance hath plainly shewn us, what Respect we ought  
 “ to have for Forms of Prayer anciently received and  
 “ approved by the Church of God, And indeed it  
 “ were no difficult thing to shew, that many of the  
 “ Offices and Forms of Prayer, and other religious In-  
 “ stitutions received in the Church of Christ, are in  
 “ their first Original to be referred as due to the Piety  
 “ and Devotion of the Church of God before the  
 “ Coming of Christ in the Flesh: Christianity being  
 “ no Innovation, but only the Perfection of the Old  
 “ Religion; and it being the same Spirit of Christ  
 “ that governed the Church of God, both under the  
 “ Old and New Testament”.

The Bishop observes, among other things, that set  
 Forms of Prayer are useful and necessary to prevent Im-  
 pertinences and Extravagancies in the publick Worship  
 of God. “ If the Prayers of the Church (says he,)  
 “ were left to the private Conceptions or extemporary  
 “ Effusions

“Effusions of every Minister of the Church, what a lamentable Worship, and Service of God, should we have in many Congregations? We had sad Experience of this in those Days, when our *Liturgy* was laid aside: What Impertinencies, what Tautologies, what bold and familiar Addresses to the Divine Majesty? What saucy Expostulations with Almighty God? Yea, what Blasphemies were heard in the Houses of God from the Men of those Times?” The Author adds, that the principal Men and chief Leaders were guilty of those extravagant Expressions, and that he could give sad Instances of it, were it not that he does not delight to rake in that Dugth.

XIV. In the next Sermon the Bishop undertakes to prove these Two Propositions. 1. *That the Doctrine of the Recompense of Reward, to be bestowed on the Righteous after this Life, was understood and believed by the People of God, before the Law was given.* 2. *That it is lawful to serve God with respect to, or in hope of the future heavenly Reward,*

XV. The Author shews in this Sermon, that many have a *Form or Shew of Godliness; without having the Reality of it.*

XVI, XVII. *Prosperity and Adversity* are the Subjects of the Two following Sermons.

XVIII, XIX. In the next, the Author shews the *Folly of glorying in Wisdom, Might, or Riches*; and in the Nineteenth, that *Man's dependance on God is his best and only Security.*

XX. The last Sermon runs upon the *Shortness and Uncertainty of Life, and the Use of it in Religion.* Those Sermons are very Solid and Judicious, and worthy of that Excellent Prelate by whom they were composed. I proceed to the Five Discourses.

I. The First is entituled, *The Doctrine of the Catholick Church for the First Three Ages of Christianity, concerning the Blessed Trinity, in Opposition to Sabellianism and Tritheism.* The Author explains the Doctrine of the Trinity in the following manner. God, says he, is a pure eternal Mind, free from any mixture of Matter. Now an Eternal Mind must needs have



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have it from Eternity, an *Evoca* or *Abſc*; a *Notion* or *Conception* of it ſelf, called by the Schoolmen, *Verbum mentis*; nor can any one conceive God without it. This *Word* in God cannot be, as it is in us, a tranſient, vaniſhing Accident; for then the Divine Nature would be compounded of Subſtance and Accident, which would be repugnant to its Simplicity; but it muſt be a ſubſtantial ſubſiſting Word. This Word is not divided, but diſtinct from the Eternal Mind, from whence it proceeds.

If it be objected, that all this being granted, proves only Two Hypoſtaſes in the Godhead; not a Trinity; the Author answers, 1. That what has been ſaid, proves that a Diſtinction of *Hypoſtaſes* in the Godhead is very conſiſtent with its Simplicity; nay, that from the true Notion of the Simplicity of the Godhead, ſuch a Diſtinction neceſſary follows. 2. If there are Two Hypoſtaſes in the Godhead, there may be a Third. The Author goes on thus: “ Indeed I do not  
“ remember, that any of the Fathers of the Three firſt  
“ Centuries have attempted to explain diſtinctly the  
“ Proceſſion of the Holy Ghoſt from the Father and  
“ the Son; or from the Father by the Son; there be-  
“ ing little or no Diſpute concerning the Divinity of  
“ the Holy Ghoſt, till *Macedonius* appeared, and diſ-  
“ puted the Faith of the Church in that Article. For  
“ before him all the *Antitrinitarians* of what Sort  
“ ſoever, choſe eſpecially to oppugn the Divinity of  
“ the Son of God; taking Occaſion from thoſe Texts  
“ of Scripture, which reſpect his Human Nature, and  
“ that Oeconomy which for our Salvation he took  
“ upon him. Which Pretence, ſeeing they had not  
“ to make uſe of in diſputing againſt the Godhead of  
“ the Holy Ghoſt, they thought it beſt to ſay nothing  
“ of it, contenting themſelves in oppoſing the Divinity  
“ of the Son, and by conſequence to overthrow that of  
“ the Holy Spirit. But in general I have obſerved;  
“ that thoſe Primitive Fathers held the Holy Ghoſt  
“ to be as it were *Vinculum Trinitatis*, the Bond of  
“ the Holy Trinity, the Union of Father and Son;  
“ Hence ſome ancient Doxologies run thus, *Glory be*  
“ *to the Father and the Son in the Unity of the Holy*  
“ *Ghoſt.*

*Ghost*. And the most Learned Christian Philosopher *Athenagoras*, who flourished very near the First Succession of the Apostles, expressly affirms the Father and the Son to be one *ὁμοῦν ὑπόστατον*, i. e. by *the Unity of the Spirit*; which I think imports the same thing with what St. *Augustin* and other later Fathers say, that the Holy Ghost is *Amor Patris & Filii*. I think it appears from this Passage, that we have not so clear a Notion of the *Holy Ghost* as we have of the Divine *Logos*.

II. Here follows the Title of the Second Discourse. *The principal Parts and Branches of the Pastoral Office, with Rules and Directions for the due Performance of each of them. In a Charge to the Clergy of the Diocese of St. David's.* This Discourse contains many excellent Precepts. I shall only take notice of Two. The Bishop tells his Clergy, that "the Prayers of the Church ought to be read *distinctly* and *leisurely*, not to be galloped over, as the manner of some is, who read the Prayers so fast, that they outrun the Attention and Devotion of the People, not giving them time to join with them; or to make their Responses in their due Places. This Rule is to be observed in reading the Prayers throughout, but especially in reading the *Decalogue* or *Ten Commandments* in the Second Service. There are some that read the Commandments so thick one upon another, that the People have not time to add that excellent Prayer to each of them, *Lord have Mercy upon us, and incline our Hearts to keep this Law*."

The Bishop appears very much displeased with those Clergymen who neglect their Studies, "An idle Person (says he) in any Calling whatsoever is very contemptible; but an idle and lazy Parochial Priest is of all Mortals the most contemptible and inexcusable. What! So much Business, and that of so great Importance as the Salvation of Mens Souls, and yet idle? For the Lord's Sake shake off Sloth, rouse up and bestir your selves in the Business of your Calling, remembering that the Souls of your People; and your own Souls are at Stake".

III. The

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III. The Title of the Third Discourse is expressed in these Words. *Concerning the Spirit of God in the faithful; how and in what manner it doth bear Witness with their Spirits, that they are the Children of God; and what Degree of Hope or Persuasion concerning their Adoption, this Witness of the Spirit doth ordinarily produce in the Faithful.*

IV. The next Discourse is an Answer to a Tract of Mr. Gilbert Clerke, formerly Fellow of Sidney College at Cambridge, entituled, *Antenicensismus. Breves Animadversiones in Tractatum Gilberti Clerke, Angli, cui titulus Antenicensismus quatenus in eo brevis Responso ordinatum ad D. G. Bulli Defensionem Fidei Nicenæ.* This Piece is attended with a Translation.

V. In the Fifth Discourse the Author treats of the first Covenant, and the State of Man before the Fall, according to Scripture, and the Sense of the Primitive Doctors of the Catholick Church. The Readers will find at the End of Bishop Bull's Life a short Account of this Tract drawn up with great Judgment and Perspicuity by the Author of that Life.



ARTI-

~~Bartholomaeus Clerke, Samuel Drake, A. M. Coll. Div. Joh. Cantabr. Socius. Cantabrigiae. Typis Academicis: Impensis Gu-~~

ARTICLE XXXIV.

BALTHASARIS CASTILIONIS Gomitis  
Libri IV. De Curiali, five Aulico, ex  
Italico Sermone in Latinum converſi,  
Interprete BARTHOLOMAEO CLERKE.  
Rencenſuit SAMUEL DRAKE, A. M.  
Coll. Div. Joh. Cantabr. Socius. Cantabri-  
giae. Typis Academicis: Impenſis Gu-  
thelmi Innys ad Inſignia Principis in  
Coemeterio D. Pauli, Londini. MDCCXIII.

That is,

THE COURTIER of Count BALDESAR  
CASTIGLIONE translated out of Italian  
into Latin by BARTHOLOMEW CLERKE,  
and now revised and reprinted by SAMUEL  
DRAKE, Fellow of St. John's College at  
Cambridge. Cambridge. 1713. in 8<sup>vo</sup>  
pagg. 297: To be ſold by William Innys  
at the Prince's Arms in St. Paul's Church-  
yard.

"COUNT \* Baldeſar Caſtiglione, the Author of  
"this Book, was an excellent Wit, and had a per-  
"fect underſtanding of all that Learning, which is cal-  
"led the Knowledge of Men and Manners. He was  
"the great Favourite in the Court of *Urbino*, and a

\* This Article has been ſent to me.

“ publick Minister from *Guido Ubaldi*, Duke of that  
 “ Place, to the Pope, the Kings of *Spain* and *England*,  
 “ and several other Princes. His particular Embassy  
 “ to King *Henry VII.* of *England* was to receive the  
 “ Garter for the said *Guido Ubaldi* his Master. The  
 “ Patent for his Deputation is set down at large in  
 “ the Appendix to Mr. *Abmole*’s History of the Gar-  
 “ ter, Numb. CXXV. Tho’ *Crescimbeni* in his *Isto-*  
 “ *ria della Vulgar Poesia*, &c. in his Elogy upon  
 “ Count *Castiglione*, says, that he himself was Knight  
 “ of the Garter; which is undoubtedly a Mistake.  
 “ ’Tis Honour enough for Count *Castiglione*, that a-  
 “ mongst so many fine Gentlemen, so many Persons of  
 “ Quality and Learning, as at that time made up the  
 “ Court of *Urbín*, he was chosen from all the rest to  
 “ represent the accomplished *Guido Ubaldi* at the Ce-  
 “ remony of his Installation to that most Noble Order.  
 “ His Courtier was always looked upon as a Master-  
 “ piece in that Kind; and the several Impressions it has  
 “ bore at *Venice*, *Florence*, *Lyons*, and other Places,  
 “ are a sufficient Argument of its Value and Reception.  
 “ Soon after it was published in *Italian*, it was tran-  
 “ slated into *Spanish* by *John Boscon*, an Eloquent  
 “ *Castilian*; which he undertook by the Encouragement  
 “ of *Garcilasso de la Vega*, that great Master of Wit  
 “ and Learning, and Ornament of his Country; who  
 “ has himself prefixed a Preface to the *Spanish* Edition  
 “ in Commendation of the Author, and his Friend  
 “ the Translator. In 1580 *Gabriel Chappays*, a Man  
 “ of Letters and Note amongst the *French* Historians,  
 “ translated it into that Language. After that, Sir  
 “ *Thomas Hoby* translated it into *English*, and printed  
 “ it in 4to. in three Columns together with the *French*  
 “ and *Italian*. Sir *Thomas Hoby* was a fine Courtier,  
 “ and an excellent Scholar; but the *English* Tongue  
 “ is so much altered and improved since those Days,  
 “ that what was thought at that time an elegant  
 “ Translation is hardly intelligible now, or at least  
 “ not to be read with any manner of Pleasure. In  
 “ the Year 1571. *Bartholomew Clerke*, from the *Ita-*  
 “ *lian* translated it into elegant *Latin*. He was a  
 “ Man of great Reputation for Oratory, both at  
 Vol. VI. S Home

" Home and at *Paris*, where he had formerly studied.  
 " He was Fellow of *Kings-College* in *Cambridge*,  
 " Doctor of Laws, and made Dean of the Arches by  
 " Archbishop *Parker*, before he was Six and Thirty  
 " Years of Age. I mention this; for, when *Robert Earl*  
 " of *Leicester* (who was an Enemy to Dr. *Clerke*, be-  
 " cause my Lord *Buckhurst* and Archbishop *Parker* were  
 " his Friends) had prevailed with Queen *Elizabeth* to  
 " command the Archbishop to remove Dr. *Clerke* from  
 " his Office in the Arches, the two principal Articles  
 " against him were his Nonage and Inability. To  
 " the First, Dr. *Clerke* replied in his Petition to the  
 " Queen, that by the Laws a Man might be a Bishop  
 " at Thirty, and therefore that it were hard, if not an  
 " Official, to a Bishop at Six and Thirty; and that  
 " Dr. *Tale*, and Dr. *Weston*, his immediate Predecess-  
 " sors, were both of them younger than him, when  
 " they were admitted to that Office. To the other  
 " Objection he answered, that whosoever should except  
 " against him for Insufficiency, he would undertake to  
 " dispute with him, and so with all the Lawyers in  
 " the Realm, who should make that Exception, either  
 " before her Grace (the Queen) or in any University.  
 " The Archbishop and my Lord *Buckhurst* stood firm to  
 " Dr. *Clerke* in this Affair; but when the Archbishop  
 " saw that notwithstanding all that had been done or  
 " offered, the Matter was like to go against Dr. *Clerke*,  
 " he writ a Letter to the Queen with his own Hands,  
 " wherein he stretched all his Rhetorick to dissuade  
 " her Majesty from her Resolution of removing Dr.  
 " *Clerke*; and it seems to have had its Design. This  
 " Letter is printed in the Appendix to Mr. *Styke's*  
 " Life of Archbishop *Parker*, Numb. LXXIX. A Se-  
 " cond time by the Instigation of the same Lord,  
 " the Queen was for removing him; and then the Lord  
 " High Treasurer *Burleigh* interceded for him, and  
 " kept him in his Preferments.

" Before that, upon another Occasion, my Lord  
 " *Burleigh* had received this Testimonial of Dr. *Clerke*  
 " from under the Hands of Dr. *Byng*, the then Vice-  
 " chancellor, and Dr. *Whitgift*, the then Regius Pro-  
 " fessor of Divinity in *Cambridge*. Not only that  
 " he

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“ he had taken his Degree of Doctor of Civil Law,  
 “ but that as well in replying as answering he did  
 “ so learnedly demean himself, that he had thereby  
 “ not only much increased the good Opinion long since  
 “ conceived of his Towardness, but also obtained a  
 “ right commendable Report of those that bore the  
 “ chief Name amongst them for that Faculty.

“ He was a Person of so great a Reputation  
 “ as to deserve the Favour of Archbishop *Parker*,  
 “ the Lord High Treasurer *Burleigh*, the Lord  
 “ *Buckhurst*, and *Edward* Earl of *Oxford*, the  
 “ greatest Patrons and the best Judges of Learning  
 “ in those Days. These two last have testified their  
 “ Opinion of this Translation in two Letters prefixed  
 “ to it; and Dr. *Caius*, a great Critick, has added  
 “ a Third; wherein he congratulates his own Country  
 “ of *England*, in which such an one is born, before  
 “ whom he should prefer very few *Roman* Writers,  
 “ even in their own *Roman* Language and Eloquence,  
 “ Dr. *Caius* praises him mightily for a sweet Pronun-  
 “ ciation and a graceful Delivery, almost singular to  
 “ himself: He professes he never knew any of our own  
 “ Nation, or Foreigner, that without Premeditation  
 “ spoke so solidly and nervously, or with so easy a  
 “ Flow of Speech confuted *extempore* those with  
 “ whom he was engaged in Dispute. In short, he  
 “ was a very good Scholar, had an excellent pure *La-  
 tin* Style, and was a great Judge in all Polite and  
 “ Humane Learning.

“ After this Account of the Author and Translator,  
 “ there needs little to be said in Commendation of this  
 “ Book, which fully comes up to the Character of them  
 “ both in fine Sense and a pure *Roman* Elocution. ’Tis  
 “ divided into four Books, and is writ after the *Italian*  
 “ manner, in a pleasant way of Dialogue and Contro-  
 “ versy. The first Book treats upon Arms and Letters  
 “ in general; under the latter, of Languages, Style,  
 “ Musick, Sculpture, and Painting, with an admira-  
 “ ble Dispute about the Preference of these two last, in  
 “ which the Author has shown himself a perfect *Italian*.  
 “ The Second Book lays down Rules for a Decency in  
 “ Habit, and a just Behaviour in Conversation. The

- “ Third describes the fine Lady. The Fourth treats  
 • “ upon Love and Civil Knowledge.

“ This *Latin* Translation was first published in 1571:  
 “ and after that in a few Years time bore at least ten  
 “ Editions. Since 1620. there has been none in *En-*  
 “ *gland*. ’Tis now published again upon fine Paper,  
 “ and in a very fair Character; and may be of good  
 “ Use and Entertainment to such of the young Nobili-  
 “ ty and Gentry, as love a pure *Latin* Style, and de-  
 “ sire to attain a Behaviour suitable to their Quality,  
 “ formed to the exactest Rules of Learning, and the  
 “ nicest good Sense.

“ I shall only add Mr. *Ascham*’s Judgment of this  
 “ Treatise, pag. 60. in the last Edition of his *School-*  
 “ *Master. To join Learning*, says he, *with comely Ex-*  
 “ *ercises*, *Conto Baldefar Castiglione doth trimly*  
 “ *teach; which Book advisedly read, and diligently*  
 “ *followed but one Year at Home in England, would*  
 “ *do a young Gentleman more good, I wiss, than three*  
 “ *Years Travel Abroad spent in Italy.*



## ARTICLE XXXV.

### LEIPSICK.

“ **B**Runsvigæ Vir juvenis doctissimus, Jo. Christianus  
 “ Biel in eo est, ut glossas colligat ex Hesychio,  
 “ quibus ille V. & N. T. loca exposuit. Has, cum  
 “ versione & observationibus Philologico-Criticis  
 “ edet sub tit. *Hesychius Sacer*. Quo ipso, cum in  
 “ singulis paginis difficillimas ex toto sacro Codice vo-  
 “ ces explicatas dederit doctissimus Grammaticus, ra-  
 “ rus tamen sit & ab omnibus consuli nequeat, non in-  
 “ gratam φιλοβιβλοις operam præstiturum sperat. Ea  
 “ enim occasione multa illius loca pristinae integritati  
 “ restituet, & vindicabit. E. g. ostendet, pro *φωγέ-*  
 “ *οντα* legendum esse *φωγεῖοντα* ex Lev. XXII. 22.  
 “ pro



“ pro Ἠλατο, Ἠλατο Jud. XIV. 6. pro Ἀνταίρε, Ἀνταίρε Pf. X. 5. pro Ἐχόλαιαν, Ἐχόλαιαν  
 “ Pf. XVIII. 45. pro Ἐνείζων, Ἐνείζω Pf. XLVIII. 2.  
 “ pro Ἐπίκτονον, Ἐπίκτανον Pf. CXXIV. 3. pro ὅτι τῷ  
 “ ταύρῳ in v. Σαρὶς, ὅτι τὴν θύραν Cant. VIII. 9. pro  
 “ Συμφηθεὶς, Συμφηθεὶς Jer. XXII. 19. XLIX. 20. pro  
 “ Κατεάδη, Κατεάχθῃ Jer. XLVIII. 25. pro Καρδίας,  
 “ θαλάσσης βυθῷ, Καρδίας θαλάσσης, βυθῷ Jon. II. 3. pro  
 “ Ἰμάσι, Ἰμάσι Act. XXII. 25. pro Καταρτίσαι, Καταρ-  
 “ τίσαι 1 Thess. III. 10. Heb. XIII. 21. pro Ἡρεμον,  
 “ ἥσυχον, Ἡρεμον, ἥσυχον, 1 Tim. II. 2. &c. Ostendit  
 “ præterea, male nonnullos in emendando Hesychio  
 “ processisse. Sic Palmérius pro Σέσαμα substituit Σέ-  
 “ σασμα; cum tamen sit vox Hebraica, eademque, qua  
 “ Hesychius producit, forma occurrat Jes. XVI. 8.  
 “ Idem pro Σταθμῶν ἔρατον Hesychium scripssisse suspi-  
 “ catur: Σταθμοί, ἔρατον γάδοι; cum potius respexe-  
 “ rit ad illa Jeremize: Τὶς ἰδὼν μοι ἐν τῇ ἐρήμῳ σταθμῶν  
 “ ἔρατον, c. IX. v. 2. Quamvis explicatio Grammati-  
 “ ci hic desideretur, Librarii incuria præcū dubio o-  
 “ missa. Ut & alibi factum. Restitui autem posse  
 “ videtur ex v. Σταθμῶν hunc in modum; Σταθμῶν  
 “ ἔρατον, πόπον ἐνθα ἀναπαύεται τις. In Κρίζων pro συ-  
 “ κήμινα Sopingius legit κήμινα. Sed fallitur. Hesychi-  
 “ us enim exponit locum Amos. VII. 14. ubi Propheta  
 “ appellatur κρίζων τὰ συκήμινα. Rursus falli videtur,  
 “ quande pro Τερχῶσαι legit Τερχῶσαι. Reperit enim  
 “ Noster Τερχῶμα Ezech. XXIV. 17. usurpari de tali  
 “ capitis operimento, quo in luctu velati processerint.  
 “ Inde igitur Τερχῶσαι pro sepultura ipsa metonymice  
 “ adhiberi putat. Sed vel ex his patet, quantum ex  
 “ eo libro utilitatis sit sperandum.

## P A R I S.

**F**ather Honoré de Sainte Marie, a barefooted Car-  
 melite, has newly published several *Reflections up-  
 on the Rules and the Use of Critique, with respect to  
 the History of the Church, the Works of the Fathers,  
 the Acts of Ancient Martyrs, and the Lives of Saints;  
 and upon the Method proposed by a Modern Writer  
 to make a Translation of the Bible more exact than any*

of those that have been printed hitherto: With Historical, Chronological, and Critical Notes.

*Reflexions sur les Regles Et l' Usage de la Critique, touchant l' Histoire de l' Eglise, les Ouvrages des Peres, les Actes des anciens Martyrs, les Vies des Saints; Et sur la methode qu'un Ecrivain a donnee pour faire une Version de la Bible plus exacte que tout ce qui a paru jusqu' a present: Avec des Notes Historiques, Chronologiques, Et Critiques. Paris. 1713. Two Volumes in 4to. Vol. I. page, 306. Vol. II. page, 336.*

The Author is of Opinion, that the Critical Art is not come yet to such a Degree of Exactness, as is generally believed. He undertakes to prove that Proposition, and to point out the most effectual Method to raise Critique to the highest Perfection. This Work is divided into Seven Dissertations.

The First treats of the Critical Art in general. Father *Honore* considers its Nature and Usefulness, and shews how it has contributed to the restoring of the Sacred Text, the Acts of Saints, Ecclesiastical History, Theology, Human Arts and Sciences. At the End of this Dissertation, he gives a short Historical Account of the Critical Art, and lays that the chief Observations, to be found in this Work, concern Father *Simon*, Mr. *de Tillemont*, Dr. *Dupin*, Father *Alexandre*, Mr. *Baillet*, and Father *Ruinart*. The Author acknowledges the Merit of those Criticks, and bestows a just Encomium upon them.

The Second Dissertation consists of Two Parts. In the first, Father *Honore* examines the principal Rules of Critique, which concern Ecclesiastical Authors; and because those Rules appear to him very reasonable, he chiefly enquires whether they have been exactly observed by the Criticks. In the Second Part, he makes several Reflections upon those Proofs that are grounded on spurious, doubtful, and Apocryphal Books, upon the Testimony of inconsiderable Authors, and upon the Authority of those Writers, who lived above a Hundred Years after those Facts, which they relate. These Observations are attended with Remarks upon the Proofs taken from Manuscripts.

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Father *Honoré* having discoursed of the First Foundation of *Critique*, viz. *Authority*, proceeds to the Second, viz. *Conjectures*, which make the Subject of his *Third* Dissertation. He takes a Survey of all the Rules grounded upon the Silence of the Ancients, and upon Possibility, Probability, Inscriptions, false Dates, the Time and Style of Authors, &c.

The *Fourth* Dissertation contains the Author's Reflections upon those Critical Rules, which relate to the Ages of Ancient Martyrs. It is divided into Two Parts, the First whereof concerns Father *Ruinart's* Collection of Genuine and Select Acts of Ancient Martyrs; and the Second, the Critical Rules laid down by Mr. *Baillet* and Mr. *de Tillemont* to distinguish the false and spurious Acts of Ancient Martyrs from the true ones.

In the *Fifth* Dissertation, Father *Honoré de Sainte Marie* discourses of Father *Simon's* Critical Rules, to make a Translation of the Bible more exact than any of those that have been published hitherto.

The *Sixth* Dissertation runs upon the Use of *Critique* as to Church History, and the Works of Ecclesiastical Writers.

In the *Seventh*, the Author treats of the Imperfections which attend the Use of the Critical Art, and shews how they might be avoided. Besides *Authority* and *Conjectures*, he admits Two other Principles, viz. *Tradition* and the *Practice or Consent of the Churches*. He also lays down several Rules to make Use of those Four Principles.

## PARIS.

THE New Edition of the *Perfect Trader* is just come out.

Le PARFAIT NEGOTIANT, ou Instruction generale pour ce qui regarde le Commerce des Marchandises de France, & des pays étrangers, Pour la Banque, Change, & Rechange. Pour les Societez ordinaires, en commandite, & anonymes. Pour les Faillites, Banqueroutes, Separations, Cessions, & abandonnemens de Biens. Pour la maniere de  
S 4 tenir

tenir les Livres Journaux d'achats, de vente, de caisse, & de raison. Des Formulaires de Lettres & Billets de Change, d'Inventaire, & de toutes sortes de Societez. Comme aussi plusieurs Pareres ou Avis & Conseils sur diverses matieres de commerce très-importantes. Par le Sieur Jacques Savary. Septieme Edition, revue, corrigée, & augmentée sur les Manuscrits de l'Auteur, ensemble des nouvelles Ordonnances, Arrêts, & Reglemens intervenus sur le fait du Commerce & des Manufactures. Par le Sieur Jacques Savary des Bruillons son fils. Avec l'Art des Lettres de Change du feu Sieur Du Puis de la Serra, Avocat en Parlement, & le Traité des Changes étrangers du Sieur Claude Nolot. Tome premier. A Paris, rue S. Jacques, chez Michel Guignard & Claude Robustel, près la Fontaine S. Severin, à l'Image S. Jean. 1713, in 4to. pagg. 1021.

## BRUSSELS.

**A** Collection of Letters, written by Lewis XII. and Cardinal George d'Amboise, has been lately published, without informing the Readers where they have been found.

*Lettres du Roy Louis XII. & du Cardinal George d'Amboise, avec plusieurs autres Lettres, Memoires, & Instructions écrites depuis 1504. jusques & compris 1514. divisées en quatre Tomes, & enrichies de Portraits en Taille-douce.* Brussels. 1712. Four Volumes in 120. pagg. 289, 308, 328, and 383.

Here follows one of those Letters written by Lewis XII. to the King of Castile. "Tres Haut & tres Puissant Prince notre tres cher & tres amé Frere & Cousin. Par la main de Courteville votre Ambassadeur, résident ici, avons receu une lettre que vous avez nagueres écrite, contenant le grand desir, affection & bonne volonté que vous avez de vivre avec nous en toute bonne & fraternelle amitié. & intelligence, dont tant que faire pouvons vous mercyons, & vous avertissons que a nous n'a tenu, ne tiendra que ainsi ne se fasse, & nous trouverez toujours en tel & semblable

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“ blable vouloir que le vostre, ainsi que par effet vous  
“ & chacun pourrés cognoistre, priant Dieu à tant tres  
“ Haut & tres-Puissant Prince notre tres cher & tres  
“ ame Frere & Cousin, qu’il vous veuille tenir en sa  
“ sainte garde. Ecrit à Blois le 22. jour de Septem-  
“ bre 1505.”



### ARTICLE XXXVI.

JOURNAL HISTORIQUE du dernier  
Voyage que feu M. DE LA SALE fit  
dans le Golphe de Mexique, pour trouver  
l'embouchure & le cours de la Riviere de  
*Missicipi*, nommée à présent la Riviere de  
S. Louis, qui traverse la LOUISIANE. Où  
l'on voit l'histoire tragique de sa mort, &  
plusieurs choses curieuses du nouveau Mon-  
de. Par Monsieur JOUTEL, l'un des  
compagnons de ce voyage; redigé & mis  
en ordre par Monsieur DE MICHEL.  
A Paris, chez Etienne Robinot, Libraire,  
Quay, & attenant la porte des Grands  
Augustins, à l'Ange Gardien. MDCCXIII,

That is,

AN HISTORICAL JOURNAL of the  
last Voyage of the late Mr. DE LA SALE  
into the Gulph of Mexico, in order to find  
the Mouth and the Course of the River of  
*Missicipi*, now called the River of S. Louis,  
which

which runs through the LOUISIANE: Containing an Account of his Tragical Death, and many curious Things relating to the new World. By Mr. JOUTEL, one of the Companions of that Voyage: Digested and put into Order by Mr. DE MICHEL. Paris. 1713. In 12° pagg. 386. Besides the Advertisement.

MR. ~~de~~ Michel, who has published this Historical Journal, informs us in the Preface, of several Particulars relating to the Person and the Voyages of Mr. de la Sale, and necessary to have a just Notion of the Voyage, which makes the Subject of this Article. Robert Cavelier, known by the Name of Mr. de la Sale, was born at Razen, and descended from a good Family. He went into Canada in his younger Years, where he took a Fancy to Trade, and was better pleased still with the Project of new Discoveries in that vast Country. 'Tis true that before the Arrival of Mr. de la Sale, the French were already gone a great way Northward, by Reason of the Furrs-Trade; but towards the South and South-West, they had hardly penetrated beyond the Fort of Frontenac built upon the Lake Ontario, which, out of the five large Lakes of that Country, is the nearest to Quebec, the Capital of New France. However it was conjectured, upon the Report of the Savages, that considerable Discoveries might be made on that Side. The French had heard of the rich Mines of St. Barbara in Mexico, and had already some Knowledge of the famous River of Mississippi, which was thought to fall into the South Sea.

These Conjectures, attended with the natural Inclination of Mr. de la Sale for such Enterprizes, moved him to enquire more particularly about every thing relating to that new Part of Northern America,

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\* Taken from the Journal des Sçavans.

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where he had a Mind to signalize himself. The Government of the Fort of *Frontenac*, with which he was provided, and the Property whereof had been granted him by the King in 1675. enabled him to get all the Intelligence which he wanted for the Execution of his Design. Having got a new Information about the River of *Mississipi*, the Countries it runs through, and the Trade that might be carried on there, he came to Court, where notwithstanding the ill Offices of some envious Men, he obtained an Order to go about the Discovery which he intended; and to that End returned into *Canada* about the Year 1678. having with him the Chevalier *Tonti* an *Italian* Gentleman, whom he made his Partner in his Undertaking.

However, he was not able to go about it till two Years after, during which time his Enemies left nothing unattempted to cross him, and he set out only in 1682. He sent Father *Heunepin*, a *Recollect*, with some others Northward, to look for the Source of the *Mississipi*, which they found about the fiftieth Degree of Northern Latitude. As for him, steering his Course *Westerly*, he found the River of the *Illinois*, which he called the River of *Seignelay*, and went along that River to that of *Mississipi*, into which it falls. Afterwards he went down to the Mouth of the latter, discovered along its Banks many wild Nations, with which he made an Alliance with the Help of his Presents, and gave that Country the Name of *Louisiane*. The Course of the *Mississipi* led our Traveller to the Gulph of *Mexico*, into which that River falls through two Branches. He arrived there in 1682, or 1683. for the Date of his Arrival is not the same in the Relations of that first Voyage. After he had been there some few Days to make the necessary Observations, and to set up some Marks, which he might know at his Return, he went back again the same Way to *Quebeck* in *Canada*, with a Design to make another Attempt, and to look through the Gulph of *Mexico* for the Mouth of the *Mississipi*, which he had found through *Canada*.

The Design of this second Discovery appeared to him the more important, because it would render the Voyage shorter and more convenient, since it might

be

be made at all times: whereas it could be made but once in a Year through *Canada*; not to say that the Communication with the same Country would be easier and safer by that Means, since one might go up that River for the Space of Six Hundred Leagues, without meeting any Fall of Waters or swift Current. These Considerations moved Mr. *de la Sale* to return into *France*, where his new Project being approved, the King ordered that he should have some Ships to go on with his Undertaking, the Account whereof makes the Subject of this *Historical Journal*.

Three Authors have already published a Relation of this second Voyage of Mr. *de la Sale*; viz. 1. Father *Le Clercq*, a Recollect, from the Report of Father *Zenobius* and Father *Anastastus* his Brethren andocular Witnesses. 2. The Chevalier *Tonti*, who was also a Witness of a considerable Part of the same Adventures. 3. And more at large still, Father *Hennepin*, a *Flemish* of the same Order, who had a Share in great Discoveries, though the Truth of his Relations is very much disputed. But this *Historical Journal*, written by Mr. *Joutel*, one of Mr. *de la Sale*'s Companions, has this peculiar to it, that it contains exactly what happened every Day to the latter in his last Voyage, from his Departure from *Rochet* in 1684. till he died in 1687. and till the Return of his Brother, and Nephew, of Father *Anastastus* a Recollect, and the Author, who all followed Mr. *de la Sale*, and went above eight Hundred Leagues by Land to return from the Gulph of *Mexico* into *Canada*, from whence they set out for *France* in 1688.

This Journal is curious and entertaining, by reason of several Adventures contained in it, most of which are Tragical. Besides, it is the more credible, because it is written with great Plainness and Ingenuity, and by a Man who ought to be looked upon as an Eye-Witness of what he relates. If the Author does not always agree with the Chevalier *Tonti* and Father *Hennepin*, 'tis (says the Writer of the Preface) because he is contented to relate plain Matter of Fact, without any Disguise. But it may very well be that those two Authors have seen several things, which did not come



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come to Mr. *Toutel's* Knowledge. However it be, no one can read this Relation, without admiring the Courage and Intrepidity of him who is the Hero of it. And indeed (as the Editor rightly observes) what Strength of Body and Mind must he have had to begin and carry on such a new, bold, and painful Enterprize? He was to go above Eight Hundred Leagues in a barbarous and unknown Country, destitute of Towns, and of every thing that makes a Voyage easy. If a Man must travel by Land, he is forced to go on Foot, and often reduced to the Necessity of using a Piece of a Hide for his Shoes, and carrying his Gun, his Packet, his Tools, and some Goods to barter with the Savages. Sometimes he gets a Horse by Chance; but 'tis very seldom. If a Man must travel by Water, he must do it in wretched Canoes made of Bark of Trees, or of Hides, and he must often carry or drag them, when the Fall of a River renders them useless. To lie upon the Ground exposed to the Injuries of the Air; to run the Hazard of being devoured by Crocodiles, or bitten by Rattle-Snakes; to be destitute of Bread, Wine, Salt, and all other Conveniences of Life for several Years; to eat nothing but sorry Pap made with *Indian* Corn-meal, Fish half roasted, or half boiled in mere Water, Beef or Roebuck's Flesh dried by the Wind and Smoke; to find out Signs in order to be understood by so many different Nations, each of which has a particular Language; is what an Adventurer must resolve upon, who designs to make Discoveries in *Canada*.

Mr. *de la Sale* is described to us as having all the Qualifications necessary for such a painful Enterprize. He was a sober Man; he had a great Genius, and a sufficient Skill in Learning and Mathematicks: Besides, he was Forward, Bold, Intrepid, Industrious, and Insinuating: No Disappointment could discourage him; he found a Remedy for every thing, and could easily bear the greatest Hardships: He expressed a wonderful Constancy in Adversity; and, what was of great Use to him, he had a competent Knowledge of many Languages of wild Nations. And yet notwithstanding all those Qualifications, he did not succeed

ceed in the Voyage described in this *Journal*. He went through many Disappointments before he arrived in the Gulph of *Mexico*, where he could not find the Mouth of the River *Mississipi* which he was looking for. Having missed his Aim, he was obliged to land upon the Coast, where one of his Ships perished, and Mr. *de Beaujeu*, who commanded the Fleet, forsook him to return into *France*. Mr. *de la Sale*, notwithstanding those Misfortunes, settled a Kind of Habitation by the Name of *St. Louis*, from whence he penetrated into the Inland to look for the River of *Mississipi*. He came back five Months after without any Success, and then undertook a second Voyage to the same Purpose, wherein he was not more successful. In his Absence, the only Bark that remained, ran a-ground, and perished with all the Men. Mr. *de la Sale* having travelled over many Countries, and among others, over that of the *Cenis*, a sociable People, returned to the Habitation four Months after, that is, in *August* 1686. At last he resolved to make a third Voyage in Order to look for the fatal River, and he set out in the Beginning of the next Year, being attended by Mr. *Joutel*, and many more. This last Attempt proved the most unfortunare of all; for after he had discovered a very fine Country, and gone over many wild Nations, without receiving any Information about the *Mississipi*, he was assassinated with one of his Nephews by some Malecontents in his Retinue. Such are the principal Events mentioned in this *Journal*, a particular Account whereof must needs be very acceptable to the Readers.

Afterwards Mr. *Joutel* relates the Adventures, which happened to him, and to the rest of his Company, in their long Way to return into *Canada*. The most considerable were the Death of some of Mr. *de la Sale*'s Murderers, who killed one another; the Retreat of some others among the Savages; the Death of one of the Travellers, who was drowned and lamented by those *Barbarians*; lastly, the Discovery of the *Mississipi* in the Country of the *Illinois*.

This *Journal* is intermixed with several Descriptions, which render the Reading of it very Entertaining. For Instance, the Author describes the Ceremony of the

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the *Calumet*, by which an Alliance is made with those Savages. He also describes the Feast celebrated by the *Cenis* for a Victory which they obtained over their Enemies, with the Help of our Travellers. The Readers will not be displeased to find here the Particulars of it.

“ The next Day after the Victory, (says Mr. Jour-  
 “ nal) the Savages met in the Cottage of the Chief. In  
 “ the first place, the Cottage was cleaned and fitted  
 “ up, and many Mats were spread upon the Floor;  
 “ the Elders and the most considerable sat upon them;  
 “ and then one of those Men, who is like an Orator,  
 “ or Master of Ceremonies, rose up, and made a Dis-  
 “ course, which we did not understand. That Dis-  
 “ course being ended, those Warriors came who had  
 “ killed some body in the Battle, walking in their Or-  
 “ der, having each a Bow and two Arrows, and each  
 “ of them being preceded by his Wife, who held in  
 “ her Hand the Hair of the Enemy. Two young  
 “ Boys, to whom they had given their Lives, one of  
 “ which, who was wounded, rid a Horse, closed the  
 “ Procession, at the Head of which there was a Wo-  
 “ man holding a Reed in her Hand. As they came  
 “ before the Orator, the Warrior took the Hair from  
 “ his Wife’s Hand, and presented it to him. The Ora-  
 “ tor received it with both Hands, and after he had  
 “ presented it to the four Parts of the World, laid it  
 “ down upon the Ground, and then took another  
 “ with the same Ceremony, to the very last. The  
 “ Ceremony being over, the *Sagamite*, which had  
 “ been prepared by the Women, was served up; and  
 “ before they tasted it, the Master of Ceremonies put  
 “ some into a Vessel, and carried it as an Offering to  
 “ the Heads of Hair. Afterwards he lighted a Pipe  
 “ of Tobacco, and blew some Smoke over those Heads  
 “ of Hair. Which being done, every Body began to  
 “ eat: The two young Boys were served with some  
 “ Pieces of the Flesh of an Enemy’s Wife, who had  
 “ been cruelly murdered by the Wives of the *Cenis*.  
 “ Some dried Tongues of their Enemies were also  
 “ served up, and the Feast ended with Dancing and  
 “ Singing”.

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The Author of the Preface, at the End of this Relation, informs us of several Circumstances, which, after the Design of Mr. *de la Sale* had proved abortive, put a Stop to the Progress of the *French* in those vast Countries, whose Discovery cost the Life of that famous Traveller. He tells us that the *Spaniards* of *Mexico* having destroyed the Fort built by Mr. *de la Sale* about the Place where he landed, Mr. *d'Hiberville* seven or eight Years after made an Armament, with which he had the good Fortune to find the Mouth of the *Mississipi*, where he built a Fort; and then he went a great Way into the Country. But he died in another Voyage, so that for Want of Help this Attempt failed again. Mr. *Crozat*, Secretary to the King, has lately obtained a Patent from his Majesty, whereby he is empowered for the Space of fifteen Years to carry on a Trade, and to settle Colonies in the Countries described in this *Journal*, which we knew by the Name of *Louisiane*, and of the River *Mississipi*: That River will be called hereafter the River of *Saint Louis*.

We must not forget to inform the Readers, that they will find here a very accurate Map of the Countries mentioned in this *Journal*, and that Care has been taken to explain in the Margin all the Terms that wanted some Explication.



ARTICLE



## ARTICLE XXXVII.

**BIBLIOTHECA ACROAMATICA. THEOLOGICA; Juridica; Medica; Philosophica, Historica & Philologica, comprehendens recensionem specialem omnium Codicum Manuscriptorum Græcorum, Habraicorum, Syriacorum, Arabicorum, Turcicorum, Armenicorum, Æthiopicorum, Mexicanorum, Sinenſium, &c. Auguſtiſſimæ Bibliothecæ Cæſareæ Vindobonenſis, olim a duumviris Cl. PETRO LAMBECIO & DANIELE NESSELIO congeſta; nunc autem propter inſignem raritatem, caritatem & præſtantiam in hanc concinnam Epitomen redacta, & luſu publicæ reſtituta a JACOBO FRIDERICO REIMANNO. Accessit Diſſertatio Præliminaris, in qua de ſpiſſis Lambecii & Neſſelii Voluminibus accurate diſſeritur, & hujus inſtituti ratio prolixius explanatur, nec non Index triplex copioſiſſimus, atque ad multifariam hujus compendii utilitatem demonſtrandam examuſſim adaptatus. Hannoveræ, Sumptibus Nicolai Foerſteri. MDCCXII.**

That is,

**AN ABRIDGMENT of LAMBECIUS's and NESSELIUS's Account of the Emperor's Library.** By JAMES FREDERICK REIMANN. Hannover. 1712. In 8<sup>vo</sup> pagg. 808. Besides a Preliminary Discourse of 112 Pages, and large Indexes.

**PETER LAMBECIUS**, Keeper of the Imperial Library under the Reign of the Emperor *Leopold*, undertook to give an Account of all the Manuscript and Printed Books of that Famous Library, in Twenty Four Volumes in *Folio*. He was not able to perfect so great a Work: Death put an End to it, after he had published the Eight first Volumes. Had that Learned Man lived long enough to finish such an Undertaking, those Twenty Four Volumes would have been a most useful and valuable Repertory of Literature. The Eight Volumes, which have been printed at *Vienna* †, are grown very scarce, even in *Germany*, and the whole Set is hardly to be had: Which is the Reason why Mr. *Reimann* has thought fit to publish an Abridgment of them, I shall give an Account of it; and because I have read the Work of *Lambecius*, I shall insert in this Extract several things not to be found in the Abridgment. I am apt to think the following Account will not be unacceptable to the Readers for these Three Reasons, 1. Because the Emperor's Library is a Curious Subject, 2. Because the Eight Volumes of *Lambecius* are very scarce. 3. Because I have lately informed the Readers, that the present Keeper of the Emperor's Library will shortly publish a Catalogue of the *Latin*

† The Ist Volume in 1665. pagg. 191. besides the Indexes. The IId in 1669. pagg. 1012. The IIIId in 1676. pagg. 494. The IVth in 1671. pagg. 340. The Vth in 1672 pagg. 428. The VIth in 1674. pagg. 329. The VIIth in 1673. pagg. 318. The VIIIth in 1679. pagg. 669.

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Manuscripts contained in it. That Catalogue will be a Continuation of *Lambecius's* Work; and when I come to give an Account of it, the Readers will not be displeased to have read this Article.

Here follows the Title of *Lambecius's* Eight Volumes. *Patri Lambecii Hamburgensis Commentariorum de Augustissima Bibliotheca Casarea Vindobonensi, Liber I. II. &c. Vindobona 1665. 1669. &c.*  
*An Account of the II Volume of Lambecius.*

The First Volume of *Lambecius* consists of Two Parts.

I. The first Part is a Letter of 96 Pages, written by the Author the 1st of December 1663, to *Renatus Franciscus Stalus*, Canon of *Liege*. *Lambecius* gives him an Account of his Travels into *Italy*, being contented to name the Places that he went through, and the Towns where he made some Stay. He does not enlarge upon the Curiosities of that Country, and his Relation is very general.

In the next place, he shews at what Time the Imperial Library began to be collected, when and by whom it was enlarged, and who have been the Library-Keepers till his Time.

Learning was revived in *Germany* under the Empire of *Frederick III.*, who began to reign in the Year 1440. His Son, *Maximilian I.* having succeeded him in 1493, ordered all the Manuscripts, which had been collected by his Predecessors, especially by his Father, with the help of *Ennas Sylvius* and *George Purbachius*, and all other Books purchased since the Invention of Printing, and the taking of *Constantinople*, to be put together in order to make a Library. He made Use for that Purpose of *Conrad Celtas*, Professor of Eloquence and Poetry at *Vienna*.

*Celtas* being dead in the Year 1508, the greatest Part of his Library was conveyed into the Emperor's; and the Care of the Imperial Library was committed to his Scholar *John Cuspinian* †. That Library was then enlarged with a considerable Number of Manu-

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† His true Name was *Spieshammer*.

scripts, partly out of several Monasteries in the Hereditary Countries, partly out of the Remains of the Royal Library of *Buda* founded by King *Matthias Corvinus*.

After the Death of *Cuspinian*, which happened in 1529, *Caspar von Nydpruck* had the chief Care of the Imperial Library. He died at *Brussels* in 1557. About the same time *Wolfgang Lazius*, Counsellor and Historiographer to *Ferdinand I.* had a great Share in the Direction of the Emperor's Library, which was then enlarged with the Noble Collection of Books belonging to *John Faber*, Bishop of *Vienna*, who died in 1541. and with another Library collected by a Gentleman of *Germany* in several Countries. Besides *Bisbeckius* purchased a great Number of Manuscripts in *Asia* and *Greece*, which were added to the Emperor's Library.

*Lazius* being dead in 1565. the most valuable Part of his Library was brought into the Emperor's. That Library was then neglected about the Space of Ten Years; but in 1575. *Hugo Blotius* \*, Doctor of Laws, a Native of *Delft*, was appointed Library-Keeper. The Library was very much enlarged under his Direction, and disposed in a better Order. He was the First who had the Title of the Emperor's Library-Keeper. From that Time the Imperial Library became every Day more considerable, especially under the Reign of *Rodolphus II.* who succeeded his Father *Maximilian II.* in 1576; for besides many Valuable Books, both Printed and Manuscript, that were given, or purchased; the whole Library of *John Sambucus* was added to the Imperial, with all his Medals, Statues, and other Ancient Monuments. *Sambucus* died in 1584. *Blotius* being accused of Carelessness, had an Inspector set over him; viz. the Baron *Streinius*. That Baron died in 1600. and left his Noble Library to the Emperor. *Blotius* was then Sixty Seven Years Old; which is the Reason why he had an Assistant given him, viz. *Sebastian Tengnagelius*. *Blotius* died

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\* He was the Emperor's Library-Keeper, though he professed the Reformed Religion.



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in 1608. and left behind him several *Latin Works*, which have not been printed.

*Tengnagelius* took care to have the Books of his Predecessor conveyed into the Emperor's Library, and spared no Cost to enlarge it with a great Number of valuable Manuscripts from all Parts of *Europe*. That Learned Man died in 1636. and left to the Emperor above four Thousand valuable Books, both printed and Manuscript.

In the same Year he was succeeded by *William Rechberg*, first Physician to the Emperor, who resigned his Place in 1651.

The next Library-Keeper was *Matthew Mauchter*, Doctor of Divinity, and Canon of *Vienna*. In the Year 1655. he bought by Order of *Ferdinand III.* for the Price of fifteen Thousand Florins \*, the celebrated Library founded by *Raymond Fugger*, Counsellor to *Charles V.* and *Ferdinand I.* and very much enlarged by his Son and his Grandson. That Library, consisting at least of fifteen Thousand Volumes, was removed from *Augsburg* into that of the Emperor. I must observe, that all the Books belonging to *Nicho Brahe* are also to be found in the Imperial Library.

Dr. *Mauchter* having laid down his Place in 1663. was succeeded by *Peter Lambecius*, who immediately made it his only Business to put all the Books in Order. The Emperor's Library consists at least of eighty Thousand Volumes; and it appears by *Lambecius's* Account, that it has been very much neglected.

Here follow some Particulars mentioned by that Library-Keeper, in his Letter to the Canon of *Liege*. The Emperor has fifteen Thousand Nine Hundred and Forty ancient Medals, viz. 596 of Gold, 9997 of Silver, and 5347 of Brass †.

There are in the Emperor's Library two Manuscript Volumes in *Folio*, containing beautiful Draughts of

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\* The Emperor paid no more for that Library, though it was worth forty Thousand Florins.

† *Lambecius* gives a Catalogue of the most scarce and valuable.

consular Medals, which were presented to *Ferdinand I.* by his Antiquary *James de Strada* of *Mantua*.

There are also in the same Library eight Manuscript Volumes of the same *James de Strada*. The three first contain the *Latin* Medals of the *Roman* Emperors from *Julius Caesar* to *M. Aurelius Claudius*, who reigned after *Gallienus* and *Valerian* the Younger. The three next Volumes represent the *Greek* Medals of the same Emperors. In the seventh and eighth are contained the Medals of the other Emperors, and a great many other Medals *Greek, Latin, &c.*

*Lambecius* mentions also a Description † of *Spain*, in *Folio*, with this Title: *Novæ Hispaniæ regionum Descriptio, industria atque manu Hieremize Gundlach conscripta & delineata anno MUSICA GRATA DEO*. The Author says it is a learned Description, and that the Chorographical and Topographical Maps are very fine.

He describes some Antiquities in this Letter, and particularly an ancient Sepulchre, that was discovered at *Vienna* under the Foundations of the old Walls the 28th of *January* 1662. That Description is worth Reading: The Readers will find it in *Mr. Reimann's* Abridgment. I proceed to the Second Part of this Volume.

II. It is an *Appendix* consisting of five *Additions*.

1. In the first *Addition*, *Lambecius* discourses of six *Greek* Manuscripts, and a *Latin* one of *St. Gregory Nyssen's* Work concerning the Creation of Man. Those Manuscripts are to be found in the Emperor's Library. *P. P. Sevin* has committed several Mistakes in his Catalogue of many *Greek* Manuscripts of that Library, because he transcribed the Faults of *John James Frisus*, in his *Bibliotheca Universalis*. I shall give but one Instance of *Frisus's* Mistakes: That Author finding these Words in a Manuscript Catalogue of the Emperor's Library, which was communicated to him: *Greg. Nyss. Ep. de Creatione hominis*, that is, *Gregorius Nyssenus Episcopus de Creatione hominis*, read them thus, *Georgii Nicetæ Epistola de Creati-*

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† It has not been published.

one hominis. This Mistake was transcribed by *Possevin*. *Gregorius Nicetas* is a Chimerical Author.

2. The Second *Addition* concerns three Letters of *Lucas Holstenius* to *Sebastian Tengnagelius*, the Originals whereof are in the Emperor's Library.

3. In the next *Addition*, the Author takes notice of some Mistakes of *Gabriel Naudæus* relating to the Library of *Vienna*, and mends several Faults in the *Apparatus Sacer* of *Possevin*. It appears from this *Addition*, that *Possevin* and *Frisius* have committed great Blunders. *Lambecius* does also observe, that the *Bibliotheca Constantinopolitana* of *Antony Verderius* is also full of Mistakes, and he gives several Instances of it. What *Possevin* has extracted out of that Author, ought to be read with great Caution.

4. In the Fourth *Addition*, *Lambecius* mentions a valuable Manuscript of *Nicephorus's* Ecclesiastical History, that was sent from the Emperor's Library to *Thuanus* at *Paris* to be printed in that City.

5. The Fifth *Addition* contains a Catalogue of several Oriental Manuscripts, which did formerly belong to *Sebastian Tengnagelius*, and are now in the imperial Library.

That Catalogue is attended with an Account of a Letter (never yet published) written from *Rome* by the famous *Pietro della Valle* to the same *Tengnagelius* the 31<sup>st</sup> of *May* 1628. I shall insert here a Passage out of that Letter, concerning Oriental Manuscripts. "Libri præterea in Oriente, (*says Pietro della Valle,*) "ut nullus est typographiæ usus, non multi reperiuntur: eorum transcriptio longo temporis indiget intervallo, & parum felix evenire solet Amanuensium inscitia, incuria, & ob lucri aviditatem celeritate in scribendo. Codices autem vetustiores a disciplinarum cultoribus sæpe evoluti, atque eorum testimonio, ut fieri solet, pro correctis comprobati, raro vanales exeunt: nam illos quicumque habet, diligenter aservat; & si fortuito, aut e vivis sublato Domino, aut alio casu in forum prodeunt, a pluribus avidè expetiti, confestim evanescunt".

The II<sup>d</sup> Volume of Lambecius.

This Volume is divided into nine Chapters.

I. II. In the First and Second, the Author shews at large that the ancient *Latin* Name of *Vienna* was *Vindobona*.

III. *Lambecius* treats, in the Third Chapter, of a Manuscript containing the Canons of a Provincial Council held at *Vienna* in the Year 1267. under the Pontificate of *Clément IV.* The Fathers of that Council complain, that the Sacraments are depreiated *propter vilem & abominabilem ministrorum Ecclesie conversationem.* Another Canon imports, that if any Clergymen are known to keep Concubines, they shall be deprived of all Ecclesiastical Benefices, unless they part with their Concubines within a Month. There is another Canon made by that Council, whereby it appears that the *Benedictin* Monks lived a very disorderly Life. *Item clamosa insinuatio nostrum percussit animum & auditum, quod Abbates & Monachi Ordinis S. Benedicti in quam pluribus locis ab observantia sua regula, vitam nimis dissolutam ducere non verentur.* That Council ordered, that the *Jews* should be obliged to wear again the Cap (*cornutum pileum*) which they used to wear, that they might be distinguished from Christians. If it be known, says another Canon, that a *Jew* has lain with a Woman that is a Christian; he shall be confined to a Prison, till he has paid ten Marks of Silver at least. The Woman shall be whipt publickly, and banished from the City for ever. By another Canon the *Jews* are ordered to shut their Doors and Windows, when the Sacrament of the Altar is carried before their Houses. The Canons of this provincial Council have been printed by *Canisius* (Tom. I. *Antiq. Lect.*) and from him by *Binius* (Part. 2. Tom. 3. *conciliorum*;) but *Lambecius* tells us, that they are curtailed and interpolated; and so faulty that they can hardly be understood in most Places.

IV. The

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IV. The Fourth Chapter is entituled, *De Rationario Austriae & Styriae MSC.* That Work would be of great Use to illustrate the Geography of *Austria* and *Stiria*.

V. In the following Chapter, *Lambecius* treats of the Statutes and Privileges of the University of *Vien-na*. That University was founded in the Year 1365. by Duke *Rodolphus IV.* with the Permission of Pope *Urban V.* for all Faculties excepting Divinity. But in 1384. Pope *Urban VI.* granted them the Liberty of teaching also Divinity, at the Desire of Duke *Albert III.* The Readers will find in this Chapter a Catalogue of several Manuscripts relating to the Life and Exploits of *Charlemagne*.

VI. This Chapter runs upon a Manuscript History of *Austria*, wherein the Author has inserted many ridiculous Fables.

VII. The Seventh Chapter contains a large Account of a *Greek* Manuscript of *Dioscorides*, above eleven Hundred Years old. It is written in Capital Letters, without any Accents, and adorned with many beautiful Figures of Physicians, Plants, and Animals, &c. A Description of all those Figures may be seen in Mr. *Reimmann's* Abridgment.

VIII. Our Author gives us in the Eighth Chapter a Relation of the Emperor *Leopold's* Voyage from *Vien-na* to *Innsbruck* in the Year 1665. to take Possession of the *Tirol*, which fell to him by Inheritance. *Lambecius* was one of those, who attended that Prince. I shall only take notice of the most considerable things mentioned in this Chapter.

*Lambecius* has inserted in it a true Copy of a *Roman* Inscription to be seen in the Monastery of *Lambach* in *Austria*. That Inscription, wherein mention is made *Coloniae Aureliae Antoninianae Ovilabis*, has been inserted in *Gruterus's* Collection, pag. 345.

The Author tells us, that when he came to a Village called *St. John* in the *Tirol*, he went to see with the

Em;

Emperor's Physicians; a Maid of about twenty five Years of Age, who had been affected for some Years with a very surprising Disease, which made a great Noise in that Country. Every *Friday* and *Saturday*, without any Intermission, that Maid had no Feeling. She lay in the same Posture with her Eyes open'd, and some small Convulsive Motions; and when she was pricked with a Needle, she felt no Pain. When any one lifted up her Arms, they stood up. Upon any other Day of the Week, she had those Accidents only by Intervals.

*Lambecius* gives an Account of the Mines of *Schwatz* in the *Tirol*. They were discovered in the Year 1448. in the Time of the Archduke *Sigismund*, who was surnamed *the Rich* upon that Account. *Schwatz* is a large Borough well built, and full of Inhabitants.

Many *British* Gentlemen have seen Twenty Eight Brass Statues round the Monument of the Emperor *Maximilian I.* in the Church of the *Holy Cross*† at *Innsbruck*. *Lambecius* discoursed of those Statues. 'Tis not certain that most of them represent those Persons, whom they are commonly said to represent. They have generally no Inscription; whereby they may be known. The Author found in the Emperor's Library; a List of those Statues drawn up in the Time of *Ferdinand I.* The Statue of that Emperor, and that of *Charles V.* do not appear in that List; and there are in it Six Statues that go by other Names, than those at *Innsbruck*. I omit some other Observations concerning those Twenty Eight Statues.

*Lambecius* having discoursed of Five Military Columns preserved in the Castle of *Ambras* not far from *Innsbruck*, proceeds to give an Account of the Library which he found in that Castle. It consisted of 6449 Volumes, viz 569 Manuscripts, and 5880 Printed Books. All the Manuscripts and 1489 Printed Books were soon after transported into the Emperor's Library at *Vienna*.

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† It was in that Church that Queen Christina made a publick Profession of the Roman Catholick Religion, in the Presence of Lucas Holstenius; the 3d of November 1655.

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The Author found also another Library in the Arch-  
ducal Palace at *Innsbruck*, consisting of several Thou-  
sand Books; but he had no time to peruse them.

Here follow some of the Manuscripts transported  
from the Library of *Ambras* to that of *Vienna*.

1. A Magnificent Bible upon Parchment in the  
*German* Language, consisting of Three Volumes in  
*Folio*, written by Order of *Wenceflaus* Emperor, and  
King of *Bohemir*. That Emperor is to be seen stark  
naked in several Places of that Bible, especially in  
many flourishing Letters, with a Woman by him hold-  
ing a Handful of Herbs in her Hand.

2. A Manuscript upon Parchment in *4to.* containing  
the XLth Book of *Livy*, and the Four following. That  
Manuscript, above a Thousand Years old, is written  
in large Letters, without any Distinction of Words.  
It was from that very Manuscript, that *Simon Gry-  
naus* published at *Basle* in 1531. those Five Books of  
*Livy*, which had never been printed. They were  
printed by *Froben* with a Preface of *Erasmus*. *Lam-  
becius* says, that Edition might be mended in several  
Places, if it was carefully collated with the Original.  
He adds, that there are Twelve Manuscripts, and  
Thirty Two Editions of *Livy* in the Emperor's  
Library.

The Word *Profectus*, to be found at the End of  
the XLVth Book of *Livy* in the printed Editions, is  
not the last Word of that Book, as 'tis commonly be-  
lieved; for in the Manuscript just now mentioned,  
next to *profectus* there is in the same Line *actumque*.  
The Two following Lines, which are the last of that  
Book, cannot be read.

At the end of that Manuscript the following Words  
are to be found; but they are hardly legible.

|      |                 |      |           |
|------|-----------------|------|-----------|
|      | TTTI            |      | LVI       |
|      | AB VRBE CONDITA |      |           |
| LIB. |                 | XLV  | EXP.      |
| INC. | LIB.            | XLVI | FELICITER |

from whence it appears that the following Books of  
*Livy* were not lost then.

That

That Manuscript is the only one extant. It was removed from the Convent of *Lorſb* near *Worms* into *Switzerland*, from thence into the Library of the Castle of *Amras*, and at last into the Emperor's Library at *Vienna*.

3. *Descriptio Urbis Romæ secundum quatuordecim Regiones*, more correct and larger than the printed Editions.

4. *Descriptio Urbis Constantinopolitane secundum quatuordecim Regiones*. The printed Editions of that Piece might be mended in several Places, and enlarged with the help of this Manuscript.

5. A Volume consisting of Fourteen Pictures, which represent as many Ancient Monuments, that were found in an Ancient Sepulchre not far from *Brussels* in the Year 507. They have been explained in *French* by an Anonymous Author. *Lambecius* has inserted the Figures of those Antiquities.

6. *Relazione di tutto lo Stato della Monarchia di Spagna*.

7. A Relation in High *Dutch* of the Discovery and Taking of some unknown Islands by the *Spaniards* in 1593. in *Folio*.

8. A Voyage in the *German* Language, of a Knight of *Malta*, a *Venetian*, from *Venice* into *Spain* by Sea, and from *Spain* into *Africa* and *America*, made in the Year 1596. in 4to.

9. A Commentary of *Chalcidius* upon *Plato's Timæus*, very ancient, and adorned with beautiful Figures.

10. A Description of the Kingdom of *France*.

11. A Transaction made in the Year 1444. between *Frederick V.* and the *Carinthians* to suppress a very ancient Custom, that was practised in *Carinthia* at the Installation of a new Prince. That Custom was very singular. I might insert here an Account of it, as I have read it in *Aeneas Sylvius* †; but I rather chuse to refer the Readers to that Author, who, if I am not mistaken, is the first who mentioned that Custom.

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† *Aeneas Sylvius Hist. Europæ* Cap. XX. pag. 409, 410. Basil. 1551.



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12. Several *Scholia* of *Bartholomæus Amantius* upon *Cicero's* Epistles *ad Familiares*, written in the Year 1532. There are many Miscellaneous Remarks in the same Volume, and the last *Will* of an *Ass*, which begins thus :

### *Testamentum Asini.*

*Rusticus cum asinum videret quasi mortuum, flevit*  
(*ejus obitum* : io, io.

*Si te scissem, Asine, moriturum frigore, circumdax*  
(*dissem* *Indone* : io, io.

*Ac emissem tunicas, ocreas, camisiam, vestemque pel-*  
(*liceam* : io, io. &c.

*Lambecius* has inserted that trifling Piece at length. He was censured for it, as we shall see hereafter.

13. A Volume upon Royal Paper, richly bound, containing the Figures on Horseback of all the Emperors from *Julius Cæsar* to *Rodolphus II.* Those Figures, which are very beautiful, were painted at *Augsburg* in 1580. They are attended with a short *Encomium* upon each Emperor.

Among the Printed Books, which *Lambecius* removed from the Library of *Amras* to that of *Vienna*, there is a *Psalter* printed in 1457. at the End of which these Words have been inserted. *Præsens Psalmorum Codex venustate Capitalium decoratus, Rubricationibusque sufficienter distinctus, ad inventionem artificiosa imprimendi ac characterizandi absque calamitulla exaratione sic effigiatus, & ad eusebiam Dei industrie est consummatus per Johannem Fust Civem Moguntinum & Petrum Schoffer de Gernsheim anno Domini millesimo CCCCLVII. in Vigilia Assumptionis.*

IX. In the Year 1666. *Lambecius* was ordered to go to *Buda*, and to bring to *Vienna* the Remains of the famous Library of *Matthias Corvinus*, King of *Hungary*, a great Part whereof had been removed into that of the Emperor in the XVth Century. The Author gives an Account of that Voyage in the ninth Chapter. Having obtained from the *Turkish* Governot the

the Liberty of seeing the Library; he was let into a Vault, where he only found about three or four Hundred Volumes all in a Heap, full of Dust, and of little or no Value. They were most of them printed Books. *Lambecius* was contented to take along with him three Manuscripts, viz. Nine Apologetical Orations of St. *Gregory Nazianzen*, translated into *Latin*; St. *Austin's* Sermons *de Verbis Domini*; and some *Latin* Miscellaneous Poems of *Janus Pannonius* Bishop of *Quinque Ecclesia*.

There are some Additions at the End of this second Book. The first concerns the Situation of a Town in the upper *Pannonia*, called by the Ancients *Carnuntum*. That City, which was the Capital of the upper *Pannonia*, became very wealthy and powerful, and was so enlarged that it reached a German Mile from East to West, and took up all the Ground along the *Danube*, which now contains not only the Town and Castle of *Hainburg*, but also the Borough called *Teufsch Altenburg*, and the Village of St. *Petronilla*. There is in that Village a Triumphal Arch, which was very much damaged by the *Huns*, when they destroyed the City of *Carnuntum* under the Conduct of *Attila*. It is one of those two Triumphal Arches mentioned by *Dion Cassius*, lib. 56. which were erected in Honour of *Augustus* and *Tiberius*, after the Defeat of the *Dalmatians* and *Pannonians*. *Lambecius* has inserted the Figure of that Triumphal Arch, and says it is built of the same Materials, and is no less Massive than the Monument erected at *Mentz* in Honour of *Drusus*.

The Author mentions also, in this Addition, an ancient *Agate* † belonging to the Emperor, on which the Victory obtained by *Augustus* over the *Dalmatians*

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† The *Agate* "lodged in the Emperor's Cabinet, which Recubens, and afterwards Mr. *Lambecius* caused to be engraved, "was formerly stolen from the Abby of *Poissy*, and is by a "third Part less than that of the Holy Chapel at *Paris*, which is above a Foot square, and consists of twenty three large Figures. *Baudelot de Dairval, Utilité des Voyages. Tom. I. pag. 394. 335. Paris, 1694. in 120*

and

## ART. 37. of LITERATURE. 287

and *Pannonians*, has been curiously represented. That Piece was engraved in 1666, and attended with a short Explication of *Lambecius*. The Stamp, which is very curious, may be seen at the End of this Volume. Our Author has added to it the Figures of some other Pieces of Antiquity, that have been discovered in the Ruins of the ancient *Carnuntum*, and he has taken care to publish them with an Explication.

In the II<sup>a</sup> Addition, *Lambecius* mends a Passage in *Ptolomy's* Geography, concerning the two Legions called *Decima Gemina*, and *Decimaquarta Gemina*.

In the III<sup>a</sup> Addition, the Author observes that the little Book entituled *Princeps in Compendio*, which is very much esteemed, was written by *Ferdinand III.* and his Brother *Leopold William*. The second Edition of that Book came out at *Vienna* in 1668. in 16.

*Lambecius* mentions in the XI<sup>th</sup> Addition, a Greek Manuscript of *Genesis*, above thirteen hundred Years old, written upon Parchment of a Purple Colour in large Gold and Silver Letters, without Accents and without any Distinction of Words. That Manuscript is adorned with forty eight curious Pictures, some of which may be seen in this Addition. When that Manuscript was complete, it contained all the Old and new Testament.

See the Continuation of this Extract in Art. XL.



A R.

## ARTICLE XXXVIII.

DE VETERIBUS Hæreticis Ecclesiasticorum Codicum Corruptoribus. Lutetiæ. MDCCXIII.

That is,

A TREATISE concerning those ancient Hereticks, who falsified Ecclesiastical Books. By Father BARTHOLOMEW GERMON a Jesuit. Paris. 1713. In 8<sup>vo</sup> pagg. 629.

The following Article is taken from the Journal des Scavans.

IN the famous Dispute about the Authentickness of the ancient Charters of the Kings of France produced by Father *Mabillon* in his Book *De re Diplomatica*, that Learned *Benedictin* gave Father *Germon* Occasion to publish his Thoughts concerning the Works of St. *Austin* transcribed in the Abby of *Corbie*, in the Ninth Century. He endeavoured to shew in an Addition to his second Dissertation upon Charters, that those Manuscripts ought to be suspected, at least in some Matters. Father *Mabillon* did not break off his other Occupations to answer that Addition; but Father *Contant* of the same Order entered the Lists for him. He published an Apology for those Manuscripts, which Father *Germon* had attacked; and in that Work he discovered the good Opinion he had, not only of the Manuscripts of *Corbie*, but also of all other Ecclesiastical Monuments of that Kind. Nay, his Zeal

Zeal moved him to affirm, that none could assert, that some Copies of the Holy Scripture, or of the Fathers, had been corrupted by Impostors; without bringing by Degrees Scepticism into Religion.

Father *Germon* answers that Apology, by confuting the Proposition just now mentioned. That Proposition being general, he undertakes to discourse of all the Falsifiers, who might be called Sacrilegious Men, to distinguish them from those who have only falsified the Manuscripts of Profane Authors; and consequently he finds himself obliged to go beyond the Bounds, within which the Dispute was confined at first. He has divided his Work into two Books, the first whereof concerns the Falsifications of the Holy Scripture; and the second, the Falsifications of the Writings of the Fathers. He shews, that all those Corruptions ought to be imputed chiefly to the Knavery of Hereticks, and that it has been only prejudicial to them, since the Church did always carefully preserve in their Purity the Books that she made use of.

The first Book consists of two Parts. The first Part contains a List of those ancient Falsifiers, who corrupted the Copies of the Bible. The *Jews* falsified the Translation of the *Septuagint* in many Places, and were convicted of it by *Justin Martyr*, whose Words are quoted by the Author. To the Testimony of *Justin Martyr*, Father *Germon* adds the Testimony of *Origen*, *Eusebius*, and St *Jerome*. The Versions of *Symmachus*, *Aquila*, and *Theodotion*, were full of Falsifications, being made according to the Views of the Synagogue, who made it her chief Business to deprive the Church of those Passages, which prove that Jesus was the Messias. *Saturnin*, in order to make one of his Fictions more current, left out the Word *our* out of this Passage of *Genesis*, *Let us make Man in our Image, after our Likeness*. According to that Heresiarch, Seven Angels, Creators of the Universe, perceiving a certain Brightness issuing out of the Supreme Virtue, and coming down upon Earth from time to time, undertook to take hold of it, and to keep it. *Let us make Man*, said they, *in the Image and after the Likeness* of that wonderful Light which

we have seen. The Man, who came out of their Hands, proved only an heavy Lump, which not being able to stand up, crept like a Worm : Nothing could have been more imperfect. But the Supreme Virtue considering the good Intention of the Angels, was pleased to infuse into their Work a quickening Spark, by which Means it was enabled to rise up and to act. *Carpocrates*, *Cerinthus*, and *Ebion*, corrupted the Sacred Books with a surprising Boldness, to make them agree with their Fictions, some of which are mentioned by our Author. *Marcion*, to be no longer at the Trouble of answering the Arguments, which the Church alledged out of the Sacred Writings, rejected them all, excepting *St. Luke's Gospel* and *St. Paul's Epistles* ; and yet he made some Alterations in them. He was perfectly imitated by his Followers, as *Tertullian* observes ; for they left out of those few Books of Scripture, every thing that might be against them. *Gordon*, *Lucian*, and *Apelles*, took the same Method. The *Pepusians* and *Artotyrites* altered, both in the Old and New Testament, those Passages, that were inconsistent with the Errors of *Montanus* their Master. *Tatian* put into the Hands of the *Encratites* his Followers, an Abridgment of the Gospels, which he had confounded and interpolated according to his Fancy. *Theodoret* says, that he collected above two Hundred Copies of that Abridgment, which he found in the Churches, and that he substituted the four Gospels in their room. *Theodotus* and *Artemon* were not more scrupulous than *Tatian* : *Theodoret*, and an anonymous Writer quoted by *Eusebius*, tell us how impudently those Hereticks altered the greatest Part of the Scripture, under pretence of mending it. According to *St. Jerome*, *St. Augustin*, and *Leo I.* the *Manichees* not contented to reject the Old Testament, made also several Additions and Alterations in the New. 'Tis true, they intended to restore the Sacred Text, which, as they said, had been corrupted by Impostors. But *St. Austin* tells us, that when they were desired to confirm their Emendations by the Authority of the ancient Copies, or of the Originals, they went away with great Confusion.

Father

Father *Germon* proceeds to the *Arians*, who are accused by *Hincmar* of having struck out of the Gospel these Words, *the Spirit is God*. This Accusation, which Father *Germon* had already mentioned in his second Dissertation, did not appear very solid to Father *Contant*. He thinks Father *Germon* was too hasty in giving Credit to it; because *Hincmar* advanced it without any Proof or Witness. *Fulbert of Chartres*, says Father *Germon*, affirmed the same thing as well as *Hincmar*: They went both upon the Authority of St. *Ambrose*, who speaks thus: "The Saviour himself says in the Gospel, *the Spirit is God*. O *Arians*, you plainly confess that this Passage concerns the Holy Spirit, since you strike it out of your Copies. Would to God you would only leave it out of your Books, without doing the same in the Copies of the Church!" In the next Place, Father *Germon* answers some Reflexions of Father *Contant*, whereby the latter endeavours to prove, that *Hincmar* was in the Wrong to accuse the *Arians*.

In the second Part of this Book, the Author shews that the Boldness and Falsifications of the Hereticks were only prejudicial to themselves; and that if they have altered the Sacred Text in their Copies, the Purity of it has been carefully preserved in the Copies of the Catholick Church.

The Second Book, which concerns the Works of the Fathers and other Ecclesiastical Monuments, is divided into four Parts. In the First, the Author undertakes to prove that *Andrew Rivet*, and many other Protestant Criticks, have wrongly imputed to the Monks all the Falsifications to be found in the Writings of the Fathers. It had been much better for those Criticks, says Father *Germon*, to think of those Hereticks who lived before the Monks; and then they might easily have known the Authors of those Falsifications. The Fathers have always charged the Hereticks with those Alterations, which they observed in the Writings of the more ancient Doctors. *Philastrius* affirms, that the *Manichees* made several Inrerpolarations in the Acts of St. *Andrew*. The Book of the Pastor, so much respected in the first Ages of Christianity, that it was

almost looked upon as a Canonical Book, was, in process of time, filled with so many Heretical Assertions, that Pope *Gelasius* put it among Apocryphal Books. The Doctrine of that Book concerning Penitence, was, in the time of *Tertullian*, very opposite to the Heresy of *Montanus*: But now it agrees with that Heresy; and 'tis highly probable that this Conformity appeared in the very Time of *Gelasius*. The *Ebionites* corrupted the *Recognitions of St. Clement* in the very Lifetime of that Saint, who, as we read in *St. Epiphanius*, complained of it in some circular Letters that were read in the Churches. An Impostor, who was an *Arian*, and perhaps also an *Apollinarist*, forged some Epistles under *St. Ignatius's* Name, and inserted his Errors in the genuine Epistles of that Apostolical Man. There is in *Eusebius's Ecclesiastical History*, a Fragment of a Letter of *Dionysius*, Bishop of *Corinth*; wherein he affirms, that some Ministers of the Devil had falsified the Letters which he had writ to the Faithful. Father *Germon* shews, that some Men of the same Stamp did also alter some of the Works of *Clemens Alexandrinus*, *Origen*, *St. Cyprian*, *Dionysius of Alexandria*, *St. Athanasius*, *St. Jerome*, *St. Augustin*, *Isidore*, *St. Bernard*, and many other Holy Doctors. The ancient Hereticks were so apt to commit that Crime, that they did not spare the Works of their own Brethren. The Readers may see in this Book the Complaints which *Aetius*, quoted by *St. Epiphanius*, made against other *Arians*; and how *Valentinus*, an *Apollinarist*, as it appears from *Leoncius Byzantinus*, objected in a reproachful Manner to *Timothy* another *Apollinarist*, that he had inserted in the Works of their common Master *Apollinarius*, that the Flesh of Jesus Christ was consubstantial with the Word.

The Second Part runs wholly upon a Passage of *St. Hilary. Felix*, Bishop of *Urgel*, about the latter End of the Eighth Century, being asked by *Elipantus*, Archbishop of *Toledo*, what he thought of Christ's Humanity, answered that Christ, as Man, was only the *Adoptive* Son of God; and rendered that Error so plausible, that he brought over the Archbishop



to his Opinion. A Multitude of Doctors rose up against them. The famous *Alcuinus* writ a Letter to *Felix* to make him sensible of his Error. The Bishop of *Urgel* answered that Letter in a long Discourse, wherein he alledged many falsified Passages out of the ancient Fathers to support his Doctrine. *Alcuinus* upbraided him with his Impostures; and among others, accused him of having inserted the Word *adoptatur*, instead of *adoratur*, in a Passage of St. *Hilary*. *Felix* being come to *Aix la Chapelle* in Order to justify himself before *Charlemagne*, who had called a Council there, thought it necessary to prevent their using the Book of St. *Hilary* against him. To that end, he took care to bribe the youngest Library-Keeper of the Palace, who gave him Leave to strike out *adoratur*, and to write *adoptatur*. *Hincmar*, Archbishop of *Rheims*, from whom we have this Particular, says that he had it from those very Men, who were present in the Assembly of *Aix la Chapelle*. Father *Coutant* cannot give any Credit to the Testimony of *Hincmar* upon this Head. That Archbishop, says he, advances a Fact, which he did not see, and which is only grounded upon the Report of others. *Alcuinus* is wholly silent about it. *Hincmar* does not agree with himself: Sometimes he says, that *Felix* altered but one Book of St. *Hilary*; and sometimes he pretends they were all falsified by *Felix*. Lastly, if the Bishop of *Urgel* had been willing to alter some Passage in St. *Hilary*, he would doubtless have made a better Choice. These are the Arguments alledged by Father *Coutant*. Our Author confutes them in the following Manner. Those Facts, that are related by Ecclesiastical or Profane Historians, are generally grounded upon the bare Report of others; which is sufficient, when the Witnesses may be credited. *Hincmar* was informed by Men of that Character. *Alcuinus* accuses *Felix* in express Words, of having altered the Passage in Question. *Tu omnino perversissime dicis adoptatur, ubi Beatus Hilarius dicit adoratur*. There is no Contradiction in the Testimony of *Hincmar*. *Felix* did only falsify one Book of St. *Hilary*; but he did it in as many Copies as he could find in the Emperor's Library. As for what concerns the

Choice of the Passage, Father *Germon* owns that it was very wrong; but after all, *Felix* pitched upon that Passage; He and his Followers objected without Judgment any Place, that seemed, as they thought, to favour the *Adoption*, of which they were so fond. Father *Germon* not contented to answer the Objections of his Adversary, examines the two Readings according to the Rules of the critical Art, and undertakes to shew, that the *adoptatur* of the Bishop of *Urgel* and Father *Contant*, cannot be justified by the Printed and Manuscript Copies, and is inconsistent with the Style of St. *Hilary*, and the Scope of that Father.

The Third Part treats of a Falsification made by *Gottescalcus's* Friends, in the Book *Contra quinque hostium genera*, which was ascribed to St. *Austin* in the Ninth Century. This Falsification is also recorded by *Hincmar*, with so many Circumstances that it can hardly be doubted of. However Father *Contant* does not believe it, and affirms, that the Words which *Hincmar* pretends to have been newly inserted in the Work of St. *Austin*, were in it before *Gottescalcus* and *Ratramnus* were born. Those Words are, *Gratias tibi Deus, gratias tibi vera & una Trinitas, una & trina Veritas, trina & una Unitas*. Father *Germon* undertakes to shew that the Copy, wherein they were shewn the first time to *Hincmar*, had been newly written, and transcribed from a more ancient one, in which those Words had been lately inserted between the Lines. In the next Place he shews that *Gottescalcus's* Friends were the Authors of that Addition; and blames the last Editors of St. *Austin's* Works, who have left it in the Text, without so much as mentioning in their Notes the old Reading approved by *Hincmar*, and wisely followed by *Merbachius*, *Erasmus*; and the Authors of the two first Editions of *Paris*. These Reflexions are attended with others, wherein Father *Germon* says they should have been very cautious in using the Manuscripts of *Corbie*, most of which were transcribed in the Ninth Century, when *Gottescalcus* disturbed the Church. The Doctrine of that Monk is well known: He had zealous Followers at *Corbie*, and *Ratramnus* among others. Since *Gottescalcus's* Friends, says

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says Father *Germon*, were convicted of having falsified the Book *Contra quinque hostium genera*, the new Editors should at least have suspected them of having corrupted the other Manuscripts of their Abby, especially those of St. *Austin*. It was therefore their Duty when they consulted those Manuscripts, to read with great Attention those Passages, that might have some Relation with the Opinions of *Gottescalcus*. The Readers may judge by the Examples alledged by Father *Germon*, whether those Editors went upon that Principle.

Here follows the Substance of the principal Subjects treated of in the fourth Part, and what the Author lays down, whilst he shews that the Tradition suffers no Prejudices by acknowledging, that the ancient Hereticks have corrupted some Works of the Fathers.

1. When any one undertakes to prove, by the Authority of some Writer, that a Book has been falsified, that Writer must be a Credible Man, and such as cannot be accounted over-credulous, or a Liar.
2. Some loose Expressions in the Works of the Fathers, are not sufficient to bring those Works into Suspicion.
3. Because some Writings of the Fathers have been altered, it does not follow that their other Books ought to be suspected of being falsified.
4. Many Works of the Fathers ceased to be respected, because those Works had certainly been corrupted by the Hereticks.
5. It is an easy thing to restore many Passages of the Fathers, which the Hereticks have altered; nay, many have already been restored.
6. When we know what Works have been falsified, and what Sect the Falsifiers were of, we may easily discover the Falsifications, even tho' they have not been pointed out by the ancient Writers.
7. Tradition is not grounded upon the Testimony of one single Father of the Church, but upon the unanimous Consent of all, or most of the Fathers.
8. The Works of the Fathers do not contain the whole Tradition.
9. Those who believe the Infallibility of the Church, cannot suspect that the Works of all, or most of the Fathers, have been corrupted.



## ARTICLE XXXIX.

## L E I P S I C K.

**M**R. *Juncker*, Rector and Library-Keeper of the College of *Isenach*, has published in the German Language an Excellent *Introduction to the Geography of the middle Ages, especially of Germany*. This Book consisting of near a Hundred Sheets in 4to. is divided into two Parts.

The first contains three Chapters. In the first Chapter, the Author gives an Account of the Reasons why the Geography of the middle Ages has not been sufficiently improved, and shews the Usefulness of it. In the second and third Chapters, he lays down and explains XXIII. Principles, without which that Geography cannot be understood. 1. The Geography of the middle Ages, says Mr. *Juncker*, ought to begin with the Division of the Roman Empire made by *Theodosius* the Great, about the End of the fourth Century, and must not reach farther than the Time of the Emperor *Maximilian* I. who divided *Germany* into Circles in the beginning of the XVIth Century. 2. The Incursions of barbarous Nations into the Provinces of the Roman Empire, have occasioned the first Alteration that was made in Geography. 3. The Geography of the Middle Ages must needs have different Periods, because those Nations were sometimes victorious, and sometimes overcome. 4. Those Periods ought to be carefully observed in each Kingdom and Province to avoid Errors in Geography. 5. Whoever does not exactly distinguish the *Migrations*, and Continuance of those Nations in a Country, will doubtless commit several Mistakes. 6. When those Nations invaded a Country, they changed the ancient Names of Places, or built new Towns, and bestowed Names upon them, &c. 7. In describing the *Eastern* Provinces of the Ro-

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*Roman* Empire, one must chiefly consider the Migrations of the *Thracian* Nations; and in describing the *Western* Countries, one must have a particular Regard to the *Northern* Nations. 8. The Division of the Empire, made by the Sons and Grandsons of *Charlemagne*, has also occasioned a great Alteration in Geography. 9. The same ought to be said of the Translation of the Imperial Dignity from the *Caroline* Branch to other Princes of *Germany*. 10. 11. The Erection of many Dutchies, Counties, Bishopricks, and Abbies in *Germany*, is of great Moment in the Geography of the Middle Ages. 12. Most Towns, Rivers, Mountains, &c. have not their ancient Names; and the Origin of that Alteration must be looked for in the different Languages and Dialects of the Country. 13. There is a great Difference in the ancient Way of pronouncing, and writing those Names in *Latin*; which gives no small Trouble. 14. There are few Nations mentioned from the Vth Century to the IXth, whose Names are still extant. 15. The Division of Provinces into *Pagi* is now quite out of Use. 16. Many Counties, that were formerly very famous, have been incorporated with Principalities, and their Names have been suppressed. 17. Counties had their Names from the Castles, in which the Counts lived. 18. Those Counties and smaller Provinces, that became Feudatory of Dutchies, Principalities, and great Churches, occasioned a great Alteration in the Geography of the Middle Ages. 19. *Germany* had in former times a much larger Extent, than it has now. 20. The Confusion that prevailed in *Germany*, moved *Maximilian* I. to divide it into Circles; which put an End to the Geography of the Middle Ages, and gave Birth to the new one. 21. The best Way of treating of the Geography of the middle Ages, is first to learn the Names of the most famous Places and Nations from the first Age of Christianity to the fifth; Secondly, to know the Names and the Fate of those Nations, which invaded the Provinces of the *Roman* Empire in the fourth and the following Centuries, (by which Means the ancient Geography, and that of the middle Ages will be linked together;) Thirdly, to know the Names

Names of the Mountains, Rivers, and Forests of *Germany*, in *Latin* and *German*, as they have been used in the Middle Ages, and in our own Time; Fourthly, to enumerate all the Kingdoms, Dutchies, Counties, and other Territories belonging to the Empire; Fifthly, to explain clearly all obscure Words. Besides, one must know the Extent and State of *Germany* before and in the Time of *Theodosius* the Great; in the Reign of *Charlemagne*, and his Successors; and from them till the Reign of *Rodolphus* of *Habsburg*; and from him till the Time of *Maximilian* I. One must also exactly consider the Rise, Progress, and Decay of each Kingdom and Province. 22. 'Tis necessary to know what Dutchies, Counties, and other Territories belong to Electors, Dukes, Counts, and Churches. 23. Lastly, the Writers of the middle Ages ought to be chosen with great Judgment.

*An Account of the Second Part of this Work will be inserted in another Article.*

### L E I P S I C K.

**T**HE History of the Council of *Nice*, written by the late Dr. *Ittigius*, has been published with several Observations of M. *Ludovici*.

*D. Thoma Ittigii, P. P. & Superintend. Lips. Historia Concilii Niceni, observationibus maxime recentiorum Scriptorum illustrata. L. Christianus Ludovici P. P. recensuit: cujus cura præfatio, annotationes & reliqua accesserunt. Lipsiæ. 1712. In 4to. pagg. 160.*

This Book is worth reading. The Author has hardly omitted any thing relating to the History of that Famous Council.

Two other Books of Dr. *Ittigius* will be published by M. *Ludovici*, viz. *Tractatus de Collectionibus Conciliorum, & scriptis ad notitiam Canonum & Conciliorum spectantibus*; and, *Historia Ecclesiastica selecta Capita seculi tertii*.

L O N.

## L O N D O N.

**M**R. *Whiston* has put out the most curious and valuable Map that ever was published. It contains a *Scheme of the solar System with the Orbits of the Planets and Comets belonging thereto, described from Dr. Halley's accurate Table of Comets* (*Philosoph. Transact. N. 297.*) founded on Sir Isaac Newton's wonderful Discoveries. This Title is sufficient to raise the Curiosity of the Publick. Mr. *Whiston* has inserted in that Map an Explication of every Part of it.

THE History of the Seven Wise Men, written by M. *de Larrey*, is lately come to Town.

*Histoire des Sept Sages, par Mr. de Larrey, Conseiller de la Cour & des Ambassades du Roi de Prusse. A Rotterdam, chez Fritsch & Bohm. 1713. In 8vo pagg. 464.*





## ARTICLE XL.

**LE OBLIGAZIONI** di un Marito Cristiano verso la Moglie espofte in una Lettera all' Illuſtriſſ. Sig. Marchefe N. N. dal Padre ANTONFRANCESCO BELLATI, della Compagna di Gieſu. In Padova, nella Stamperia del Seminario, appreſſo Giovanni Manfrè. MDCCXI.

That is,

**THE DUTIES of a Christian Husband** towards his Wife, explained in a Letter to the Marquis N. N. By Father ANTONY-FRANCIS BELLATI, of the Society of Jeſus. Padua. 1711. In 8<sup>vo</sup> pagg. 119.

**T**HE \* Author of this Letter confiders in the firſt Place, the State of Marriage in general with Reſpect to a Husband ; and finding that it is a State of Equality and Superiority, he infers from thence that all the Duties of a Husband may be reduced to thoſe two Qualities. As he is a Companion, he ought to love ; as he is a Superior and a Maſter, he ought to govern.

There are two Sorts of Love, one of which is Natural, and the other Chriſtian : A Husband owes them both to his Wife. "To love your Wife with a Natu-

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\* Taken from the Journal des Sçavans.



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“*real Love, says Father Bellati, is to love her as much*  
 “*as you love your self; to look upon her as the only*  
 “*Object of your most affectionate Care, as a Compa-*  
 “*nion whom God has given you to help you in your*  
 “*Pilgrimage; it is to love her more than a Friend,*  
 “*who should be but one Heart and one Soul with*  
 “*you*”. ’Tis objected that Love is free; that there is  
 no Pleasure in doing those things which are command-  
 ed; and that the Obligation of loving one’s Wife is  
 sufficient to prevent such a Love. This is not the  
 Language of a reasonable Man, nor of a Christian,  
 says the Author, but of a brutish and loose Man,  
 who cherishes an unlawful Passion in his Heart. Af-  
 terwards Father *Bellati* inveighs with great Strength  
 against Adulterers, and compares their Crime to a de-  
 vouring Fire, which spares nothing, and destroys their  
 Souls, their Bodies, their Reputation, and their  
 Estates.

But if it be a very ill thing not to love one’s Wife,  
 it is also an ill thing to love her too much, and so far  
 as to grow jealous of her. ’Tis true, says the Author,  
 that a sincere Love can hardly be without a certain  
 Jealousy: A moderate Jealousy renders Love more  
 lively; whereas too great a Tranquility makes it lan-  
 guish. “The Jealousy which I condemn, is an exces-  
 “sive Jealousy, which being inseparable from Fear  
 “and Suspicion, torments the Man who is affected  
 “with it, and exasperates his Wife. Such a Jealousy,  
 “far from securing the Virtue of a Wife, is destructive  
 “of it; because the Fears of a Husband are a Lesson  
 “to her, and teach her to do the ill thing which he is  
 “afraid of.—To speak Truth, can any one forbear to  
 “blame the Conduct of certain Husbands, who deserve  
 “only to be called the Executioners of their Wives?  
 “They can neither see them, nor be at any time with-  
 “out them: They are alarmed at a Step, a Gesture;  
 “a Look: They suspect every thing: They follow  
 “their Wives every where, or keep them under Con-  
 “finement. Nay, they confine themselves with them  
 “and find a sad Comfort in tormenting them, &c. Is  
 “not such a Love a Sort of Hatred?” Love requires  
 three things from a Husband; that he should honour  
 his

his Wife, supply her Wants, and bear her Faults. The Ladies wants so many Perfections with which Men are endowed, that they would be discouraged, if the latter did not in some Measure make amends for it by the Honour which they pay to them. How great is the Danger that a Husband exposes himself to, when he despises and abuses his Wife! "I know that notwithstanding his Cruelty, he may reasonably pretend that she should be faithful to him; but I cannot tell whether he may reasonably expect it."

There is an Excess of Honour almost as improper as Contempt. A cold Husband honours his Wife without having any Love for her, and carries himself, not like an affectionate Husband, but with the Politeness of an officious and wary Cavalier. Father *Bellati* would willingly tell him: "You are too punctual in paying to your Spouse all the Duties of a scrupulous Civility. Such a nice Attention discovers little Love. You observe too carefully the Ceremonies and Rules of Chivalry. A Conduct more natural would be much more acceptable to your Spouse. She plainly perceives that the Honour you do her supplies your Want of Love. Nay, perhaps she looks upon that affected Honour, as an Insult and a Sort of Revenge. Express more Love for her, without being so respectful. The Wants of the Ladies are suited to their Condition. A Husband who is profuse for himself, and saving with respect to his Wife, is an odious Husband". A Woman of Quality protested before several of her Friends, that she was forced to wish for the Death of her Husband, that she might have a new Suit of Cloaths, at least to be in Mourning for him. The Faults which Father *Bellati* would have a Husband to bear, are rather Weaknesses than Vices, or they are excusable Vices, and of no ill Consequence. Some are naturally inseparable from the fair Sex; others are personal. The former ought not to raise a greater Emotion, than the Inconveniences of different Seasons. What cannot be mended, ought to be endured patiently. Personal Defects are more vexing, because they may be sometimes attended with Malice. But a Husband should never mind the Imperfections of

of his Wife, without considering his own at the same time. This Consideration will render him more equitable; and he will have a perfect Equity, if he compares the good Qualities of his Wife with her Imperfections.

Such are the Obligations which natural Love lays upon a Husband. The Sanctification of a Wife is the Design of Christian Love; and a Husband expresses that Love by edifying Discourses and Examples. It would be an unbecoming thing for him to assume the Air of a Pedagogue, and to deliver with a grave Tone Moral Precepts, more proper to disturb his Wife than to instruct her; but he must take his time, and gently infuse into her Mind sometimes one Truth, and sometimes another. To that end, Father *Bellati* proposes several Methods, each of which might be called a Holy Craft.

As a *Superior*, a Husband is obliged to watch and to correct. His Vigilance ought generally to be free from Suspicion: Many Husbands know it too well, according to our Author, who blames them for their Security. Husbands were formerly too mistrustful and too rigid, says Father *Bellati*; but now they are too easy, and have too good an Opinion of their Spouses. He asks, "upon what Ground they suppose that the Virtue of their Wives is so much respected, that no body will attack it; or so solid, that if it be attacked, it will not be overcome? This is, says he, a Reason for not watching, invented in an Age wherein the Ladies expose themselves more freely than ever they did; and yet it does not appear that they have received a new Grace from God. O happy Age in which one may run a great Hazard without losing any thing! O fortunate Time, wherein we see the World full of impeccable Wives; and yet they are Young, Handsome, Idle, and only taken up with every thing that can afford them some Pleasure!

When a Wife grows disorderly, a Husband ought to correct her with great Art and Circumspection. Anger and Passion are only proper to excite Revolt. The most effectual Correction is that which seems to have no manner of affinity with it. One must have a great  
 Courage

Courage not to take amiss a plain Reprimand; and such a Perfection was not granted to Women. A prudent Husband expresses himself in such a manner, that his Wife perceives, as it were of her self, that she has been wanting to her Duty. He ought to be very wary, not only in his Corrections, but also in his Orders. If he desires to be obeyed, let him rather advise than command. But if a Wife should happen to slight his Command, tho' thus softened, he would be obliged to speak more plainly: However, some Reflections ought to be made upon this Head. If a Wife is good-natur'd and Reasonable, a Husband may tell her for what reason he desires she should do such a thing; but if she is naturally of a contradicting Humour, a Command must not be supported with Reasons, for then she will argue the Case with him. Whatever Method a Husband takes, his Advices ought to be always expressed in few Words; and the greatest Menace he can use, is, that his Wife will displease him, if she does not readily comply with his Desire. Afterwards Father *Bellati* speaks warmly against those Husbands who neglect to correct their Wives, and disgrace themselves by too much good Nature. Lastly, he directs his Speech to those who running into an opposite Extreme, kindle a Domestick War, which generally ends with a Divorce.



## ARTICLE XLI.

A FURTHER ACCOUNT of the EM-  
PEROR's Library, out of LAMBECIUS  
and NESSELIUS. (See above, Art.  
XXXVII.)

The III<sup>d</sup> Volume of Lambecius.

THIS Volume contains an Account of a *Hundred* Greek Theological Manuscripts, viz. Bibles, Commentaries, and other Works of the Fathers from the First Century to the Fourth.

The Second Manuscript of this Catalogue, which I have already mentioned in *Article XXXVII* is above thirteen Hundred Years old, and written in Gold and Silver Letters upon Parchment of a Purple Colour. It consists only of twenty six Leaves: The first twenty four Leaves contain Part of *Genesis* adorned with forty eight Figures. In the two last Leaves there is, First, a Fragment of the XXIV<sup>th</sup> Chapter of St. Luke's Gospel from the 13<sup>th</sup> to the 21<sup>st</sup> Verse. Secondly, another Fragment of the same Chapter from the 39<sup>th</sup> to the 49<sup>th</sup> Verse. *Lambecius* says this Manuscript is doubtless one of those mentioned by St. *Jerome* in these Words: *Veteres Libros, & in membranis purpureis auro argentoque uncialibus literis pulchre quidem, sed non satis emendate descriptos.* To prove this Conjecture, the Author observes, that in the 13<sup>th</sup> Verse of the XXIV<sup>th</sup> Chapter of St. Luke in this Manuscript, *Emmaus* is said to be distant from *Jerusalem* *σαδύς ἑγνὶν ἐξήκοντα*, instead of *σαδύς ἐξήκοντα*. The Transcriber himself seems to have been sensible of that Mistake; for he put a Silver Point over every Letter of the Word *ἑγνὶν*, to shew that this Word should be struck out.

Vol. VI.

X

These

Those who desire to have a Notion of the Manuscripts described in this and the following Volumes, may consult Mr. *Reimann's* Abridgment. I shall only take Notice of the XXIXth Manuscript mentioned in this Book. It is a very ancient Copy of three Hundred Pages in 4to. containing the four Gospels very fairly written, and the greatest Part of them in Gold Letters. A large Commentary upon each Gospel, in the same Character, has been inserted in the Margin. *Corderius* and *Possinus*, who have published several *Catena*e of the Greek Fathers upon the Evangelists, never saw that Manuscript. Upon the 13th Verse of the VIth Chapter of St. *Matthew's* Gospel it hath been observed in that Commentary, that these Words in the Lord's Prayer, *For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.* are not to be found in some of the most ancient Greek Copies.

This Third Volume of *Lambecius* is attended with some *Indexes*, the first whereof is an Alphabetical Table of all the Authors, who have treated of Theological Matters, or Ecclesiastical History, and whose Works are mentioned in this Book.

Next to those *Indexes*, there is an *Appendix* consisting of many *Additions* to this and the two foregoing Volumes.

*Lambecius* informs us in the II<sup>d</sup> *Addition* to the I<sup>st</sup> Book, that he had a Library of about three Thousand choice Books, which he had collected during the Space of twenty Years in *Germany*, *France*, and *Italy*. The Emperor bought Part of that Library in the Year 1667.

The Author says in the VIth *Addition* to the I<sup>st</sup> Book, that when he was writing this, the Imperial Library consisted of above ten Thousand Manuscripts, and above ninety Thousand Printed Books; and he shews at large in what Order he has disposed all those Books.

He mentions, pag. 295. Three *German* Bibles printed in *Germany* before the Beginning of the Reformation. The First is very old, and printed upon Royal Paper without the Year and the Place of the Impression. The Second came out at *Nuremberg* in two

# ART. 41. of LITERATURE. 307

two Volumes in Folio, in the Year 1483: and the third at *Lubeck*, 1494. in Folio.

In the IXth *Addition*, *Lambecius* discourses of an *Italian* Letter written from *Rome* the 20th of *February* 1628. by *Pietro della Valle*. to Father *Gambatus* a *Neapolitan* Jesuit, Professor of Divinity at *Vienna*; wherein that famous Traveller complains, that the Inquisitors had prohibited his *History* † of *Abbas King of Persia*, because they thought he had too much commended a Prince, who was not a Christian.

*Lambecius* being criticized for Printing a trifling Piece entitled, *the Last Will of an Ass*, was so far from acknowledging the Justice of that Censure, that he took Occasion from thence to insert in the XVth *Addition*, the *last Will of a Hog*, which is an ancient Piece mentioned by *St. Jerom* ‡. It has been printed several times. *Lambecius* made large Notes upon it: He believes the Author of that Testament meant by the Hog *Caracotta*, *Gordian III.* whom *Philip* the Father caused to be put to Death; to invade the Empire; but the Reasons he alledges for it, do not appear very probable.

The Author observes in the XXth *Addition*, that Cardinal *Bessarion* had nine Hundred and eighty Manuscripts: They are now in *St. Mark's Library* at *Venice*.

The XXIth *Addition* contains a Letter of *Sir Henry Savil* to *Hugo Blotius* Keeper of the Imperial Library, and five other Letters written by the same to *Sebastian Tengnagelius*, who was also the Emperor's Library Keeper. *Sir Henry Savil*, in his Letter to *Blotius*, recommends to him his Brother, who was going to *Vienna*; and tells him among other things: "Quod si, "ut spero, vel mea petitione, vel suis meritis alleque- "tur, (*frater*,) ac tu vicissim aliquos ex tuis, quos "vel ex lectissima femina uxore tua, vel aliunde etiam, "quod clam illa dictum sit, susceperis, huc tanquam "in exilium aliquando mittere volueris, eos omnes,

† It was printed at Venice in 1628.

‡ In Proem. Lib. 12. Comm. in *Esaïam*, & in *Apol. adv. Rufin*

"veluti arctissimæ cujusdam necessitudinis vinculis alligatos nobis amplexabimur & fovebimus" ----- Sir Henry adds, "Sidneus (*Robertus*) & Nevillus te tuosque omnes salutant & amant plurimum; quorum uterque jam pridem factus est parens multorum liberorum: ego adhuc in sancto & intacto virginitatis statu hæreo; recte an secus tu judicaveris". This Letter is dated from *London, March 12. 1588.*

*Blotius* and *Tengnagelius* were very serviceable to Sir Henry Savil for his Editions of *St. Chrysostom*, *St. Gregory Nazianzen*, and *St. Gregory Nyssen*. *Tengnagelius* expected from him a Copy of his *St. Chrysostom*, without considering that it was a Work of a great Price: Whereupon Sir Henry writ to him the following Words: "*Chrysostomi exemplar, octo constans magnis voluminibus, infinitis laboribus, immensis sumptibus conquistum, facilius erit vestris Principibus emere, quam mihi donare, jam prope omnibus facultatibus hac Editione exuto*". In another Letter †, Sir Henry Savil writ the following Lines to *Tengnagelius*: "*De unico Exemplari Chrysostomi, qui jam tandem prodiit in lucem, nihil habeo certi polliceri. Typographi nostri omnia è meis manibus redemerunt, atque adeo ægre se exorari patientur: faciam tamen tua causa quod poterò. Sed Principes vestri emant, si uti velint*".

#### *The IVth Volume of Lambecius.*

This Volume contains a Catalogue of a *Hundred Greek Theological Manuscripts* of those Fathers and other Writers, who lived from the IVth Century to the VIIIth, especially of *St. Gregory Nazianzen*, *Didymus Alexandrinus*, *St. Gregory Nyssen*, *St. Chrysostom*, *Diadochus*, *Michael Glycas*, *Theodorus Antiochenus*, *Theodoret*, *St. Basil the Great*, *Joannes Climacus*, *Joannes Jejunator*, *Anastasius Sinaita*, *Gregory I.* *Gregory II. Antiochus*, *St. Maximus a Monk*, *Cosmas Hierosolymitanus*, and *St. John Damascen*.

\* *In a Letter from London, December 18. 1611.*

† *From London, January 22. 1613.*

There



There are also some Additions at the End of this Volume. In the 1<sup>st</sup> Addition, *Lambecius* observes that the *Fasti Consulares*, which have been so often quoted by *Cuspinian* in his History of the Emperors, are to be found in the Emperor's Library. The Author has inserted in this Addition, an ancient *Roman* Calendar with twelve Figures representing the Twelve Months of the Year. This Calendar is in the same Manuscript Volume, and appears here with some Notes of *Lambecius*.

He observes, that there is in the Emperor's Library a *Syntagma Epigrammatum & Poematum veterum*, printed at *Paris* in 1590. in 4<sup>to</sup>. the Margins whereof are full of various Readings, and Emendations written with *Scaliger's* own Hand.

#### The Vth Volume of *Lambecius*.

This Volume is a Catalogue of a *Hundred thirty seven Greek* Theological Manuscripts; especially of those Writers who lived in the *Greek* Church from the *VIIIth* Century to the *XVIth*.

#### The VIth Volume of *Lambecius*.

The Author has divided this Volume into two Parts. The First contains an Account of *eighteen Greek* Manuscripts relating to the Civil and Canon Law. The Second Part is a Catalogue of *fifty two Greek* Physical and Chymical Manuscripts, viz. of *Hippocrates*, *Dioscorides*, *Galen*, &c.

There are some Additions at the End of this Volume. *Lambecius* has inserted in the first Addition twenty two *Latin* Letters, written to him by his Uncle *Lucas Holstenius* from *Rome* to *Hamburg*, *Amsterdam*, *Paris*, and *Toulouse*, from the 1<sup>st</sup> of *May* 1640. to the End of *April* 1650. *Holstenius* gives in those Letters several Advices to his Nephew \* concerning his Studies. He exhorts him to apply himself earnestly to

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\* He was but in the Thirteenth Year of his Age, when he received the first Letter.

the Study of the *Greek Tongue*, because, says he, *ex utraque conditionis paginam facit*. He advises him to have always before his Eyes *Terence* and *Cicero*, as being the best Masters of the *Latin Tongue*: The more, says he, you are pleased with the reading of these two Authors, the better I shall know what Progress you have made in your Studies, *Ep. 2*. In another Letter, he appears very much prejudiced against the Universities of *Germany*, and desires his Nephew to visit those of *Holland* and *France*. He would have him to read constantly *Plautus*, *Terence*, *Cicero*, and *Caesar*, and to make the *Greek Language* familiar to himself, *Ep. 4*. He advises him to learn to make Geographical Maps, whilst he is at *Amsterdam*; and if he designs to publish a new Edition of *Aristanotus's* Letters after *Mercerus*, to take care not to reflect upon the Memory of that Learned Man, whom he does very much commend, *Ep. 7*. He desires *Lambecius* to peruse a Catalogue of the *Greek Manuscripts* of the *Vatican* † Library which he had seen in the Library of *Amsterdam*, and to extract out of it what might be of Use to him; and then he adds, *neque enim hic, (Romæ,) quæ seculi nostri inscitia est, facile pervoluendi ejus sit copia*, *Ep. 8*. This Letter is attended with twelve Epistles of *Libanius*, never before published: *Holfsemius* transcribed them from a Manuscript in the *Vatican* Library, and sent them to his Nephew, because he thought they might be of some Use to him for his Edition of *Aristanotus*. *Lucas Holfsemius* was a great Admirer of the *French Nation*, as it appears from an extraordinary Encomium, which he bestows upon their Humanity in the 15th Letter.

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† I shall occasionally insert here two Passages of *Joseph Scaliger*. That Learned Man says that he had seen a Catalogue of the *Vatican Library*, and that he found nothing in it that was valuable, but three or four Mathematical Books, which, says he, are also to be found in the *Palatin Library*, and in that of the King of *France*. *Epist. 432. ad Janum Gruterum*, from *Leyden*, 1608. *Scaliger* says in another Letter to the same *Gruterus*, (*Ep. 434.*) that he had read very carefully the Catalogue of the *Palatin Library*, and found it more numerous, and consisting of better Books than that of the *Vatican*.

The

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The II<sup>d</sup> Addition exhibits the Cuts of nine Learned *Greeks*, who fled into *Italy* in the XV<sup>th</sup> Century, and brought into that Country the Knowledge of the *Greek Tongue*. Those Learned *Greeks* are *Bessarion*, *Manuel Chrysoloras*, *Demetrius Chalcondylas*, *Theodorus Gaza*, *Joannes Argyropulus*, *Georgius Trapezuntius*, *Marcus Musurus*, *Michael Marullus*, & *John Lascaris*.

Perhaps several Readers may be well pleased to find here a short Account of those *Greeks*, to whom we are so much indebted for the Restoration of Learning. *Bessarion*, a Native of *Trabizonda*, was first a Monk of *St. Basil's Order*, and then Archbishop of *Nica*. Pope *Eugenius IV.* made him Cardinal Priest of the Church of the Twelve Apostles during the Session of the Council of *Florence*, the 18<sup>th</sup> of *December 1439*. and then Bishop of *Frescati*. *Pius II.* after the taking of *Constantinople*, gave him the Title of Patriarch of that City. He would have been raised to the Pontifical Chair in 1471. had not an unlucky Accident prevented it. He died at *Ravenna* in *November 1472*. at his return from his Embassy into *France*, being Seventy Seven Years old, and was buried in the Church of the Apostles at *Rome*.

*Manuel Chrysoloras* of *Constantinople* was sent by the Emperor *John Palaeologus*, Son of *Andronicus* the Younger, to the Christian Princes of *Europe*, in order to implore their Assistance against the *Turks*. After he had finished his Embassy, he staid in *Italy*, and particularly at *Rome*, in the beginning of the Pontificate of *Boniface IX.* who was elected the second of *November 1389*. We have a fine Letter written by him, containing a Comparison between Ancient and Modern *Rome*. He was the first who restored the Study of the *Greek Tongue* in *Italy*. He taught it not only at *Rome*, but also at *Venice*, *Florence*, and *Pavia*. He had among his Scholars *Leonard Aretin*, *Francis Barbaro*, *Francis Philelphus*, *Baptista Guarini* and *Poggio*. At last, he went to the Council of *Constance*, and died in that City in the Year 1415. He was buried there in the Convent of the *Dominicans* before the great Altar. *Lambecius* has inserted his Epitaph.

*Demetrius Chalcondylas*, who writ a *Greek Grammar*, taught first at *Florence*, and then at *Milan*, where he died about the Year 1510. being above Eighty Years old.

*Theodorus Gaza* of *Theſſalonica*, was a Learned Grammarian, a Rhetor, an Historian, and a Philosopher, as it appears from his Works. He was a Priest, and died in the Kingdom of *Naples* in the Year 1478.

*Joannes Argyropulus* of *Constantinople* explained the *Greek* Authors in Publick at *Florence*, and translated into *Latin* *Aristotle's* *Phyſicks* and *Ethicks*. The Plague forced him to retire to *Rome*, where he taught publickly *Aristotle's* Philosophy: He died there at Seventy Years of Age, between the Year 1478 and the Year 1485.

*Georgius Trapezuntius* was very much addicted to *Aristotle's* Philosophy, and a great Enemy to *Plato*. He died at *Rome* in a great Age in 1485.

*Marcus Musurus* of *Crete* was well skilled in Poetry and Philosophy. He taught first in the College of *Padua*; and then he went to *Rome*. *Leo X.* made him Archbishop of *Epidaurus* to reward him for his *Greek* Poem in Praise of *Plato*. The Grief he conceived for not being one of the Cardinals made by that Pope in 1517. brought upon him a Sickness, of which he died.

*Michael Marullus* distinguished himself by his Skill in Poetry, and his Military Exploits. He was drowned in the Year 1500, as he was riding through the *Cecina*, a River of *Tuscany*.

*John Lascaris* of *Constantinople*, descended from the Imperial Family of the *Lascaris*, *Laurence de Medicis* gave him a kind Reception, and sent him twice to *Constantinople*, to collect many *Greek* Manuscripts, which are now in the Great Duke's Library. *Lascaris* died at *Rome* under the Pontificate of *Leo X.* being almost Ninety Years of Age, and was buried in *St. Agathe's* Church *supra Suburram*.

In the Fourth Addition, *Lambecius* has inserted 44 Figures to be found in that ancient Manuscript of *Dioscorides* abovementioned, and in a *Greek* Paraphrase of the Sophist *Eutecnius* upon *Nicander's*

## ART. 41. of LITERATURE. 313

*Theriaca.* That Paraphrase is in the same Volume. Most of those Figures represent Serpents, Lizards, and other Animals.

Among the Oriental Manuscripts belonging to the Emperor, there is a very ancient one in *Arabick*, written in Gold Letters in many Places, and adorned with many Figures as ancient as the Manuscript. It treats of Vipers, and of the *Theriaca* of *Andromachus*. That Manuscript exhibits the Figures of nine Illustrious *Greek* Physicians, and above thirty Serpents with their natural Colours, and the Way of catching and enchanting them. Some of those Figures have been inserted in the VIIIth *Addition*, viz. that of a Basilisk, and those of some *Arabians* who enchant Serpents.

In the IXth *Addition*, the Author gives some Instances of Divination with the Motion of some Part of the Human Body.

### *The VIIth Volume of Lambecius.*

In this Volume, *Lambecius* describes a *Hundred Forty Six Greek* Philosophical Manuscripts, viz. of *Plato* and the *Platonists*, *Aristotle* and his Followers, *Xenophon*, *Epictetus*, *Plutarch*, *Jamblichus*, and others, who treat of Morals, Politicks, Natural Philosophy, and the several Parts of Mathematicks.

There are some *Additions* at the End of this Volume. The Author has inserted in the Second *Addition*, the *Political and Moral Science of the Chinese*, the Original whereof is in the Imperial Library. That Piece was printed in *Chinese* and *Latin* by *Prosper Intorcetta* a *Sicilian* Jesuit, partly in the City of *Quam-cheu*, the Capital of the Province of *Quamtum* in *China*, in the Year 1667. and partly at *Goa* in 1669. It was examined by twelve Jesuits of *China*, and approved at different times by five Vice-Proprials of the same Society, and in the same Country. There is in the same Volume a *Life of Confucius* taken from the ancient Monuments of *China* by the Jesuit just now mentioned. That Life has been also inserted in this *Addition*.

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The Title of the first Piece is *CHUM YUM*, that is, *Medii*, or *aurea Mediocritatis Constantia*. *Cu-Su*, Nephew of *Confucius*, published that Work, and added to it something of his own. It is very imperfect; and what remains of it is but a Fragment of a Book. That Work contains many excellent Political and Moral Precepts in fourteen Pages in *Folio*. The Life of *Confucius* consists only of seven Pages and a half.

Among the *Chinese* Books, that were sent from *China* to the Emperor, from the Year 1672. to the Year 1675. there is one which contains the Proceedings of the *Chinese* against the Missionaries, and the Writings published by the latter in their own Defense in 1669, 1670, and 1671. That Book was printed in *Chinese* and *Latin* in the City of *Quam-cheu*, after it had been examined and approved by four Jesuits and the Vice-Provincial. It is to be found in this Addition on from Page 375, to Page 397.

In the Year 1674, (as it appears from the XIIth Addition) the Emperor purchased the Library of the Marquis de *Gabrega*, a *Spaniard*, consisting of Two Thousand Four Hundred Ninety Eight Volumes, all written in the *Spanish* Language, excepting thirty, or thereabouts.

*The VIIIth and last Volume of Lambecius,*

Sixty Nine Greek Manuscripts are described in this Volume; It contains a Catalogue of Ecclesiastical Historians, Menologies, Lives, Martyrologies, Acts of Councils, Epistles, and *Diplomata*.

Several Additions have been inserted at the End of this Book. I shall only take Notice of four.

*Lambecius* considering that he never mentions the Imperial Library, without bestowing upon it the Epithet of *Augustissima*, undertakes to shew in the first Addition, that he had good Reasons to do so.

In the Third Addition, the Author observes that the four Greek Books *Prophetiarum Eclogarum de Christo*, which are in the Emperor's Library, were composed by *Eusebius*, Bishop of *Cæsarea*. It appears from the II<sup>d</sup> Chapter of the I<sup>st</sup> Book of *Eusebius's* Eccle-

Ecclesiastical History, that he had compos'd such a Work; and therefore, says *Lambecius*, it should not have been confounded with his *Demonstratio Evangelica*.

A Latin Manuscript entituled, *In S. Pauli Apostoli Epistolam ad Romanos Explanatio Origenis*, makes the Subject of the Vth Addition. This Manuscript belonged to *Charlemagne*, and that Emperor corrected it with his own Hand.

The Author has inserted in the IXth Addition the Figure of a Tooth, which weigh'd four Pounds and three Quarters. He tells us that it was sent from *Constantinople* to *Vienna* in the Year 1678. to sell it to the Emperor. The Bearer ask'd a Thousand Ducats for it; pretending that it had been found near *Jerusalem* in the Sepulchre of a Giant, whose Epitaph import'd that he was the Giant *Og* †, mentioned *Num. XXI.* and *Deut. III.* The Emperor bad that Man return to *Constantinople* with his Tooth, without offering any thing for it.

*Lambecius* was succeeded by *Daniel Nesselius*, Doctor of Laws, who published a further Account of the Manuscripts of the Imperial Library. He describes in his first Book, fifty seven Greek Manuscripts of profane Historians; in his Second, a Hundred ninety seven Greek Manuscripts relating to Philology; and in the Third, Two Hundred seventy six Oriental Manuscripts, *Hebrew, Syriack, Arabick, Turkish, Persian, Armenian, Ethiopian, Mexican, Chinese, &c.*

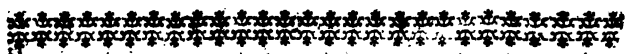
I must observe, that among the Manuscripts mentioned by *Nesselius*, there is a *Geography of Ptolemy*, with Greek Geographical Maps neatly coloured, and inserted in their proper Places; whereas the Maps in *Bertius's* Edition are only Latin, and by themselves, at the End of the eighth Book. It is said in an ancient Greek Subscription of that Manuscript, that those Maps were made by *Agathadamon of Alexandria*.

I shall conclude this Article with two Observations;  
1. That most of the Manuscript Books, described by

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† The Readers may see some extravagant Notions of the Jews concerning that Giant above, in the Account of Father Calmer's Letters against Mr. Fourmont. See Calmer in the Index.

*Lambecius* and *Nesselius*, contain many Pieces written by different Authors, and treating of different Subjects. 2. That *Lambecius* has inserted many needless things in his Work; and that I did not think it proper to take notice of all his Digressions. If that Learned Man had lived long enough to give an Account of the printed Books in the Imperial Library, it would have been the most curious and valuable Part of his Work. The present Keeper of the Imperial Library is M. *John Benedict Gentilotti* of *Engelsbrunn*.



## ARTICLE XLII.

C. JULII CÆSARIS quæ extant omnia, cum Animadversionibus integris DION, VOSSII, J. DAVISII Coll. Reg. Cantab. Socii, aliorumque variis Notis. Ut & qui vocatur JULIUS CELSUS de Vita & rebus gestis C. Julii Cæsaris, ex Musæo Joannis Georgii Grævii. Lugduni Batavorum, apud Vid. C. Boute-steyn & S. Luchtman. Delphis, apud Adrianum Beman. MDCCXIII.

That is,

CÆSAR'S COMMENTARIES with the entire Observations of DIONYSIUS VOSSIUS, and Dr. DAVIES, and several Notes of other Interpreters. To which is added the Life of Julius Cæsar ascribed to Julius Celsus, and printed from a Copy belonging to the late John George Grævius.

Leyden



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Leyden and Delft. MDCCXIII. In 8<sup>vo</sup> pagg. 862, and 224. Besides large Indexes. Sold by J. Moetjens, and M. C. Le Cene in the Strand.

WE have had Four Valuable Editions of *Caesar's* Commentaries within these Fifteen Years. The first was published in *Holland* in the Year 1697. with the Notes and Observations of *Dionysius Vossius* never before printed. The Second came out at *Cambridge*\* attended with the Remarks of Dr. *Davies*, and others. The Third, which is a Magnificent Edition, appeared last Year † with the Notes and Emendations of Dr. *Clarke*: I have given an Account of it ‡. The Fourth, which makes the Subject of this Article, contains the Notes of *Dionysius Vossius*, and those of Dr. *Davies* at large. As for those of *Rhellicanus*, *Ciacconius*, *Hottoman*, *Brantius*, and others, the Editors tell us that though they highly esteem the Choice which Dr. *Davies* made of the Notes of those Commentators, yet they could not insert them every where, lest the Volume should grow into an excessive Bulk. However, they have inserted them, and carefully followed Dr. *Davies's* Edition, in all those Places wherein the Notes of *Vossius* are not sufficient to understand the Text. The *Greek* Translation has been left out in this New Edition; and in the room of it, the Editors have reprinted the Life of *Julius Caesar* ascribed to *Julius Celsus*, such as it was published by the late Mr. *Grævius*. There are also in this Edition a *Nomenclator Geographicus*, and *Joseph Scaliger's* *Notitia Gallia*, and his Notes upon the Names of some Places and Nations mentioned in *Caesar's* Commentaries. This New Edition is fairly printed: What I have said of it is sufficient to shew wherein it differs from the former Editions.

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\* In the Year 1706.

† 1712.

‡ Above Art. XIX.



## ARTICLE XLIII.

**BARTHOLOMÆI CASTELLI Lexicon**  
**Medicum Græco-Latinum, ante à Jaco-**  
**bo Pancratio Brunone iterato editum,**  
 nunc denuo ab eodem & aliis, plurimis  
 novis accessionibus locupletatum & in  
 multis correctum. Lipsiæ apud Thomam  
 Fritsch. MDCCXIII.

That is,

**A PHYSICAL DICTIONARY Greek and**  
**Latin, composed by BARTHOLOMEW**  
**CASTELLI, heretofore reprinted by James**  
**Pancratius Bruno, and now published a-**  
*gain with many new Additions and Cor-*  
*rections made by the same Bruno, and*  
*others. Leipfick. MDCCXIII. In 4to.*  
*pagg. 788. Sold by Paul Vaillant in the*  
**Strand.**

**T**HIS Dictionary may be of great Use, not only to  
 those who profess or study the Medical Art, but  
 also to those who having no Skill in Physick, cannot  
 understand several Words to be met with in Books,  
 without the Help of a Physical Dictionary wherein  
 they are explained. Suppose, for Instance, a Reader,  
 who loves to understand every thing he reads, should  
 find Dr. Borel's *Priapolithus* mentioned by the by  
 in a Book; he will quickly know what it is, by con-  
 sult-

## ART. 43. of LITERATURE: 319

sulting *Castelli's* Dictionary, where he will find these Words. "PRIAPOLITHUS, *πριάπολιθος*, nomen lapidis a Petro Borello, impositi, quales reperiuntur juxta urbem Castrensem \*, subalbi, rotundi, oblongi, figuram penis & quandoque vulvæ habentes, aliquando etiam, sed rarius testiculis instructi sunt & glande, in medio vero eorum percurrit vena crystalli purissimi, adeo ut totus lapis veluti cepa cuticulis variis constructus videatur. Alii sunt recti, alii incurvi, alii etiam cancrofi & crofi tanquam veneno Venereo observantur.---*Hist. & Obs. Medico-Phys. Cent. III. Obs. 85*". I shall occasionally add, that Borel says those Stones are of different Sizes, from the Bigness of a Needle to that of a Man's Thigh. The Hill on which they grow is full of them, and produces no Stones of another Shape. The Author refers the Reader to his *Antiquities of Castres*, (a scarce Book,) wherein he gives a larger Description of that Hill and its Product.

It were to be wished that all *Latin* Books published in *Germany*, were as fairly printed, as this *Physical Dictionary*.

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\* *The City of Castres in Languedoc.*



ART I,

## ARTICLE XLIV.

SOME SERMONS *preached on several Occasions ; and an Essay towards a new Book of Homilies, in seven Sermons, prepared at the Desire of Archbishop Tillotson and some other Bishops. By the Right Reverend Father in God, GILBERT, Lord Bishop of Sarum. London: Printed for John Churchill, at the Black Swan in Pater-Noster-Row. MDCCXIII. In 8<sup>vo</sup> paggs 349.*

**T**HIS Volume, published by the Lord Bishop of *Salisbury*, consists of XIV. Sermons preached or only composed by that Illustrious Prelate. 1. The Readers will find, in the first Place, the first Fast Sermon preached before King *William* and Queen *Mary*. 2. A Sermon prepared by Queen *Mary's* Order for the Victory obtained near *La Hogue*; but not preached. 3. The first Sermon preached before the QUEEN, upon her Accession to the Crown. 4. A Sermon concerning Popery. 5, 6. Two Sermons preached in *Newgate*, before the Lord *Russel*, the Day before he suffered. 7. A Sermon concerning Death preached at *Salisbury*. 8--14. The seven following Sermons or Homilies were composed at the Desire of Archbishop *Tillotson*, and some other Bishops, as the Author shews at large in his Preface to that Essay.

In order to give a short Specimen of these Sermons; I shall pitch upon the following Passage. "The great and capital Error from which all the rest have arisen; has been that most Princes considering Religion rather

“ther as a Matter of Form, or a Piece of their Inter-  
 “rest, than as a Doctrine sent from Heaven to reform  
 “the World, have put their whole Strength to the  
 “dressing up a solemn Exterior, while they have neg-  
 “lected the more important Designs of true Religion.  
 “The first Converts from Heathenism being bred Hea-  
 “thens, brought along with them much of their for-  
 “mer Temper, and many of their Notions ; so a great  
 “Magnificence, Pomp, and Lustre were much looked  
 “after. Saints and Martyrs were highly honoured,  
 “whose Memory was held in high Reverence, both  
 “in Justice to their Worth, and as an Encouragement  
 “to others, to follow their Example. This, how in-  
 “nocent soever at first, did soon degenerate into out-  
 “ward Shew and Superstition, and by Degrees into  
 “Idolatry. The Simplicity of the Christian Religi-  
 “on was despised, and so its Rites were thought too  
 “mean, till set off with the Tinsel and Gaudiness  
 “that the World was so fond of ; and then in a Pro-  
 “gress of some Ages, the plainest Institution of Bread  
 “and Wine, in Commemoration of the Death of our  
 “Lord, and as a Representation of our Nourishment  
 “derived from it, grew to be so altered and dressed  
 “with so strange a Set both of Opinions, and of Pa-  
 “geantry, that Heathenism itself never produced any  
 “thing like it, so different from, or rather so contra-  
 “ry to the Genius of the Christian Religion.

“A vast Superfluity of Wealth was also brought  
 “into the Church, with so ill an Effect, that whether  
 “a Voice was heard declaring it or not, certain it is  
 “that Poyson was poured out upon the Church. Opini-  
 “ons and Parties grew to be formed according to the  
 “various Interests of every new Pretender ; and then  
 “Men who were conscious to themselves that they  
 “had no real Merit to procure Esteem, or to bring  
 “others into a Dependance on them, that they might  
 “compensate for this, and be considered as much as  
 “their Ambition prompted them to desire, set them-  
 “selves at the Head of the contending Parties ; and  
 “by a Zeal for Opinions and Forms, they supplied  
 “the Want of real Worth. These became in some

“Respects useful to Princes, in the several Revolutions that happened.

“One See in particular looked so carefully to their own Concerns, that they became Gamers by every Turn, and by every Shifting of the Scens. Thus it was that the Church by going off from the Purity and Humility, from the Modesty and Simplicity of the first Ages, defeated the Designs of Providence, and turned this, which Heaven designed to be one of its greatest Blessings, to become that which run it faster and faster into an universal Corruption.

“Charles the Great, after a Glorious Reign of above 40 Years, in which, according to the Notions which then prevailed, he did great things for the utter Extirpation of Heathenism, and for propagating the Christian Religion; yet when he came, after long Experience, to know things better, and to judge righter, he concludes a Memorial, which he intended to lay before the next Assembly of the States, or to speak in our Stile, his next Parliament, in which he doubts much of the Methods and Designs he had been till then pursuing, in these Words, *If Christ and his Apostles ought to be our Patterns, then many things are to be laid aside that we have been hitherto pursuing; and many things are to be done, which have been hitherto neglected.*

“It had been happy for the Reformation, if the Princes who protected it, had been aware of all those Errors, and not have split on some of the same Rocks that had occasioned the former Shipwreck. There has been a Management diligent enough, with relation to that profusion of Wealth which had been thrown into the Church in former Ages: Not only what was wrong given, was swallowed up; but what ought to have been applied to the standing and necessary Occasions, for the proper Supplies, and due Encouragement of those who serve at the Altar, and minister in Holy things, for the instructing Youth, and other Provisions, has been diverted, to the great Reproach both of Religion and the Reformation: But what is neglected one way, is studied to be made up in another. Parties have been managed,

“ged, Quarrels have been encouraged, and lesser Mat-  
“ters have been much considered, while the most im-  
“portant of all have been too much neglected.

## ARTICLE XLV.

THE TRUE SCRIPTURE DOCTRINE  
of the Holy Trinity, the Eucharist, and  
the Satisfaction made for us by our Lord  
Jesus Christ. In Three Books. Wherein  
all the Texts in the Old and New Testa-  
ments relating thereunto, and the principal  
Passages in the Liturgy and Articles of the  
Church of England are collected, compa-  
red, explained and vindicated from the Er-  
rors of Dr. Clarke. London: Printed  
for George Strahan, at the Golden Ball  
in Cornhill, over against the Royal Ex-  
change. MDCCLXXIII. In 8<sup>vo</sup> pagg. 180.

**T**HERE is a Picture of the Trinity over the great Altar in the Church of the *English* Jesuits at *Rome*. When I saw that Picture, I was a little surprised to read these Words under it: *I am not come to send Peace on Earth: I came not to send Peace, but a Sword*. If the Painter did not delign to reflect upon the Society of the Jesuits; for whom that Picture was made; as a Sort of Men who had occasioned great Disturbances in the Christian World; one would think he meant that the Doctrine of the Holy Trinity has produced several Disputes, which have been attended with great Violence, and even with the Death of some of those who denied it. Those who are ac-

quainted with Ecclesiastical History, both Ancient and Modern know, with what Heat and Animosity the Controversy relating to the Divinity of Christ has been managed. There has been a Time when Christians were so far destitute of Humanity, as to think that an Antitrinitarian deserved to be burnt alive. All good Men in this Nation must needs feel a secret Joy, when they consider that a Doctrinal Point may be debated now on both Sides with great Calmness and Moderation. For my Part, I have made the foregoing Reflections for no other Reason, but because I am very well pleased to see our Modern Writers endowed with the true Spirit of Christianity in their Controversies. The Anonymous Author of this Book, who informs us that he is a Layman, discovers a Moderation becoming a good Christian. He tells us that, he has *undertaken to answer a Work lately published by a Learned and Reverend Divine*, and that he has kept as close as he could to his Method, and put down the Contents or Heads of his Sections in his own Words, that the Impartial Reader may judge between them. Our Author believes the Old Testament is *more copious of Proofs in this Debate than the New*; which is the Reason why he begins with the Passages of the Old Testament. He has divided his Work into Three Books, according to the several Periods of the World. 1. Before the Law. 2. Under the Law. 3. Under the Gospel. This Volume contains only the first Book, *that the Reader may judge his Benefit hereafter, before he puts himself to any great Expence of Time or Money*: As the Author expresses himself with great Modesty.







## ARTICLE XLVI.

JOHANNIS MARCKII in præcipuas quasdam Partes Pentateuchi Commentarius; seu Ultimorum Jacobi, Reliquorum Bileami, & Novissimorum Moſis, quæ leguntur Genef. XLVII---XLIX. Numer. XX---XXIV. & Deuter. XXIX---XXXIII. Analyſis Exegetica. Quâ Hebræus Textus cum Verſionibus Veteribus confertur, vocum & phraſium viſ indagatur, rerum nexus monſtratur, & in ſenſum genuinum cum examine variarum interpretationum inquiritur. Lugduni Batavorum, apud Samuelem Luchtmans, Bibliopolam. A. MDCCXIII.

That is,

A COMMENTARY upon the laſt Words of Jacob, Gen. XLVII---XLIX. the Hiſtory of Balaam, Numb. XXII---XXIV. and the laſt Words of Moſes, Deut. XXIX---XXXIII. By JOHN MARCK. Leyden. MDCCXIII. In 4to. pagg. 1095. Sold by Paul Vaillant in the Strand.

MR. Marck has already published an Expoſition of ſeveral Hiſtories, Precepts, and other remarkable Paſſages contained in the *Pentateuch*. He has

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alſo

also imparted to the Publick a Commentary upon the *minor Prophets* and the *Apocalypse*. He observes the same Method in this new Work, and declares that the Love of Truth moved him upon several Occasions to dissent from many celebrated Writers. This Commentary is very extensive, and will be of great Use to those who desire to understand the last Words of *Jacob* and *Moses*, and the History of *Balaam*.

## ARTICLE XLVII.

### PARTS.

**T**HE Chevalier de Bellerive has lately published an Account of his Voyage from Spain to Bender.

*Relation d'un Voyage du Chevalier de Bellerive, d'Espagne à Bender; Et de son séjour au Camp du Roy de Suède: dédiée à Son Altesse Royale Madame. Paris. 1713. In 12° pagg. 244.*

The Author sailed from Spain, (where he was Captain of a Troop of Dragoons,) the 1<sup>st</sup> of December 1711. and arrived at Constantinople on *Whitsunday's Eve*. After he had made a short Stay in that City, he set out for Bender; and being come to that Place, he immediately expressed a great Desire to wait upon the King of Sweden, for whose Sake he had made a Voyage of two Thousand Leagues. M. de Bellerive gives us the Character of that Prince. Having observed that he is a Person of a tall proper Size, and that he has a Majestick Look, and a graceful Sweetness in the Features of his Face, he goes on thus: The King of Sweden, says he, "has broad Shoulders, full Eyes, an Aquiline Nose, Black Hair; and there is a just Proportion in all his Limbs. His Cloaths are very plain. He generally wears a Coat of coarse blue Cloth, with brass Buttons gilt over; a Hat with  
"out

“out any Edging, with a large brass Button to it.  
 “His Gloves are of Buff skin, and cover one half of  
 “his Arms... He wears over a Waistcoat of Cloth, of  
 “a Shamoy-Colour, a large Leather Belt with a short  
 “Sabre. His Boots reach to the Middle of his Thighs,  
 “and he uses old-fashioned Spurs like those of Henry  
 “IV. He wears no Ruffles: His Cravat is only a thin  
 “black Crape, that goes seven or eight Times round  
 “his Neck. One may observe the same Plainness in  
 “the Harness of his Horse. The Saddle and the Hou-  
 “sings are of black Leather, without Pistol-Cases,  
 “Crupper, or Breast-Leather. No body can tell exact-  
 “ly at what Hour he rises, because he dresses himself,  
 “and none are allowed to come into his Chamber be-  
 “fore he opens the Door. He has a set Time for  
 “Prayers, viz. Seven a Clock in the Morning, and  
 “four in the Evening. Six Trumpeters do constantly  
 “give Notice of it. Nothing can be more edifying  
 “than to see the Devotion of that great Prince. I  
 “could not sufficiently admire the Purity of a Heart,  
 “which discovers such a Courage, Steadiness, and In-  
 “trepidity”. The Author adds, that the King of  
 “Sweden has all the Virtues of Alexander, Caesar,  
 “and Pompey, and none of their Vices.

The King of Sweden enquired after the Health of  
 the King of France, and asked several Questions about  
 all the Princes and Princesses of that Court. M. de  
 Bellerive having informed him of what he desired to  
 know, had leave to follow him every where. Being  
 one Day in his Retinue, that Prince had somebody ask  
 him, whether he could sing a Song à la Dragonne.  
 M. de Bellerive excused himself from Singing, out of  
 Respect for the King. That Prince told him, *Fear*  
*nothing: There is no Inquisition here:* And then M.  
 de Bellerive sung, lest he should displease him. Upon  
 the overflowing of the *Nister*, the King removed his  
 Camp half a League from Bender, and a large wooden  
 House was built there by his Order. Near it there is a  
 Stable, where he keeps the Arabian Horses, which the  
 Sultan sent to him last Year. The Number of his  
 Swedish Troops is reduced to Six Hundred Soldiers,  
 who lodge under Ground. On the left Side there is a

small Entrenchment, where they mount the Guard. The King of *Sweden* takes care to exercise the few Troops he has about him. He is often on Horseback both in Winter and Summer, and continually in Motion. He sups at Eight a Clock: After Supper he discourses with his Generals, who eat at his Table. Sometimes he plays at Chess, or sees others play; and when he plays, his Mind is only taken up with War: Nothing is to be seen upon his Table, but Plans, Battles, and Armies in March, drawn with his own Hand.

The Chevalier *de Bellerive* having made some Stay at *Bender*, set out for *Constantinople* in order to return into *France*. In his Way he met an *Agá* at the Head of some few Soldiers, who asked him what he had paid for his Post-Horses. *M. de Bellerive* answered his Question; whereupon the *Agá* told him, *Thou hast paid too much*; and having sent for the Caravaner, who was a Greek, *Jahourda*, said he, *why dost thou make that Frenchman pay more than others?* My Lord, replied the Greek, *we have made such a Bargain. If thy Law*, continued the *Agá*, *enjoins thee to exact above thy due, mine requires from me that I should make thee restore what thou hast extorted. Is it reasonable that because he was not born in this Country, thou shouldst make him pay more than the Natives? I have a great Mind to order some of my Men to give thee a Hundred Bastinados upon the Soles of thy Feet.* The Caravaner restored two Pistoles to *M. de Bellerive*. *I shall perhaps give a further Account of this Voyage, when it comes to my Hands.*

FATHER *Ambrose Gardebosc*, a Carmelite, has lately published at *Toulouse* an Ecclesiastical History of the first Century.

*Historia Ecclesiastica a Christi ortu ad hanc usque aetatem Synopsis, & in omnia ejusdem controversa capita Dissertationes. Autore R. admodum P. F. Ambrosio Gardebosc, Appamiensi, Carmelitarum Provinciae Tolosae Exprovinciali, in Universitate Perpinianensi olim Artium Professore, nunc vero in Academia Tolosana Theol. Antecessore Regio, Tomus primus.*

## ART. 47. of LITERATURE. 329

*primus. Saculum primum. Tolosa, 8cc. 1713. In Fol. pagg. 781.*

Father Gardebosc is not a Man of little Faith, as it appears from what he says about the *Veronica*, and the Relicks of the Apostles St. James the Elder, which he maintains to be at *Compostella*.

The Cardinal *de Noailles* has appointed Three Ecclesiastical Conferences about Matters relating to Morality, to be held in Three different Parts of this Town, viz. at St. Nicolas du Chardonnet, at St. Sulpice's, and at St. Magloire's. Those of the Seminary of St. Nicolas du Chardonnet are newly come out, and concern only Marriage.

*Conferences Ecclesiastiques de Paris sur le Mariage, où l'on concilie la Discipline de l'Eglise avec la Jurisprudence du Royaume de France, établies & imprimées par l'ordre de Son Eminence Monseigneur le Cardinal de Noailles, Archeveque de Paris. Paris, 1713. Four Volumes in 12<sup>o</sup>*

The following Book is newly come out.

*Traité de la Messe & de l'Office divin, où l'on trouve une explication littérale des anciennes pratiques & des ceremonies de l'Eglise, appuyée sur l'autorité des Peres & des Conciles: avec des Remarques sur les usages qui s'observent dans toutes les Fêtes de l'année, suivant l'ordre du Breviaire. Par M. J. Grancolas, Docteur en Theologie de la Faculté de Paris. Paris. 1713. In 12<sup>o</sup> pagg. 650.*

## LEIPSICK.

THE following Book, consisting of above a Hundred Sheets in 4<sup>to</sup>. has been published here and at *Francfort*.

*Academia Casareo-Leopoldina Naturæ Curiosorum Ephemerides, sive Observationum Medico-Physicarum a celeberrimis Viris tum Medicis, tum aliis eruditiss in Germania & extra eam communicatarum Centuria I. & II. cum Appendice. Francofurti & Lipsæ. 1712.*

The

The Second Part \* of Mr. *Juncker's* Introduction to the Geography of the Middle Ages consists of XIX. Chapters. 1. In the First, the Author mentions all those Nations, which did formerly inhabit Germany, and which belong to the Ancient Geography. At the same time he observes that these Two Words *Germania*, and *Imperium Germanicum*, do very much differ, and should never be confounded together. Mr. *Juncker* adds, that all Germany was differently divided in former times; and that the Name *Germani* and *Germania* denotes only those Men, who lived along the River *Gez*, or *Gera*, which divides *Thuringia*, and runs through *Erfort* the chief City of that Province: Their Country was from thence called *Germania*, as if one should say the Country about the River *Gera*. 2. The Second Chapter contains a Catalogue of the most Famous Rivers, Mountains, and Forests of Germany, with their Latin and German Names, both in the Middle Ages and in our own time. The Author believes that the Words *Alemanni* and *Alemannia* are derived from the River *Almonia*, now called *Altmühl*, which falls into the *Danube* in the Confiners of *Francia*, *Bavaria*, and *Bohemia*. Mr. *Juncker* confutes the Opinion of those who assert, that the greatest Part of Germany was formerly full of Woods and uncultivated. 3. In this Chapter, the Author has inserted the Names of several Nations, which invaded the Provinces of the Roman Empire in the IVth Century, and the following Ages. 4. In the next Chapter, he gives a Curious Geographical Description of all the Countries, which *Charlemagne* acquired by Inheritance or War, and which he left to his Successors. 5. The fifth Chapter contains a fuller Account of the *Page* of Germany, than any of those that we have had hitherto. 6. The sixth Chapter treats of the several Kingdoms of Germany, which the Author divides into Kingdoms improperly, and properly so called. 7. Mr. *Juncker* alledges several Reasons to prove that the Kingdoms of *Bavaria*, *Bohemia*, *Sax-*

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\* An Account of the first Part has been inserted in Art. XXXIX.

## ART. 48. OF LITERATURE. 331

ony, Thuringia, &c. are wrongly called Kingdoms. 8. Those that may be called so in a proper Sense, are the Kingdoms of *France, Eastern France or Germany, Lombardy or Italy, Austrasia, Neustria, Lorraine, Suabia, Arles, and Burgundy.* 9. In the ninth Chapter, the Author treats of the *Dutchies and Principalities of Germany in the Middle Ages.* 10. The tenth is a general Account of the *Counties of Germany, in the Middle Ages.* 11---15. In the next Chapters, Mr. *Jüncker* discourses of those Counties in particular, viz. the *Counties Palatin, Landgraviates, Margraviates, Burgraviates, and simple Counties.* 16, 17. These two Chapters contain a Geographical Description of the great Churches of *Germany*, and their true Origin. 18. The Author treats of the *free Nobility of the German Empire*, and of the *free or Imperial Cities.* 19. The last Chapter contains a Specimen of the Geographical Names of the middle Ages, as they were then written, and as they have been adapted to the present Way of Speaking.



## ARTICLE XLVIII.

HENRICI DODWELLI de Parma Eque-  
stri Woodwardiana Dissertatio. Accedit  
Thomæ Neli Dialogus inter Reginam  
Elizabetham & Robertum Dudleium,  
Comitem Leycestriæ & Academiæ Oxo-  
niensis Cancellarium, in quo de Acade-  
miæ Ædificiis præclare agitur. Recensuit  
ediditque THOMAS HEARNE, A. M.  
Oxonienfis, qui & Dodwelli Operum  
editorum Catalogum præmisit. Oxonii,  
e Theatro Sheldoniano, MDCCXIII.  
Impensis Editoris.

That

That is,

A DISSERTATION upon a Shield belonging to Dr. WOODWARD. By the late Mr. HENRY DODWELL. To which is added a Dialogue between Queen Elizabeth and Robert Dudley Earl of Leicester, containing a Description of the Buildings of the University of Oxford. By Thomas Nell. Published by THOMAS HEARNE, A. M. who has prefixed to this Book a Catalogue of Mr. Dodwell's Works. Oxford. MDCCXIII. In 8<sup>vo</sup> pagg. 150.

ALL the Curious know that Dr. Woodward has an Iron Shield of an Excellent Workmanship, which represents the taking and burning of Rome by the Gauls under the Conduct of Brennus; the Weighing of the Gold agreed to be paid in order to save the Capitol; the Arrival of Camillus; the Flight of the Gauls; Publick Buildings, &c. Mr. Congers, a great Lover of Antiquities, found that Shield in a Smith's Shop; and Dr. Woodward bought it of the Executrix of Mr. Conger's Will. It weighs one and forty Ounces, and is fourteen Inches and a half in Diameter. The late Mr. Dodwell undertook to write a Dissertation upon that Shield, in hopes to engage by that Means Dr. Woodward to go on with his *Natural History of the Earth*, being persuaded that such a Work would powerfully confirm the Truth of the Universal Deluge described by Moses, and very much contribute to promote the Glory of God.

Mr. Dodwell does not doubt of the Antiquity of Dr. Woodward's Shield, and believes it was made under the Reign of the Emperor Nero. This Dissertation is full of Learning, and contains many Observations, whereby the Roman Antiquities are very much



much illustrated. That Work will be read by all the Curious; and therefore I think I need not give a further Account of it.

## ARTICLE XLIX.

**PLAN THEOLOGIQUE** du Pythagorisme  
& des autres Sectes Sçavantes de la Grece,  
pour servir d'éclaircissement aux Ouvra-  
ges Polemiques des Peres contre les  
Payens. Avec la traduction de la The-  
rapeutique de THEODORET, où l'on  
voit l'abregé de ces fameuses controverses.  
Par le R. P. MICHEL MOURGUES,  
de la Compagnie de Jesus, Professeur  
Royal en l'Université de Toulouse. A  
Toulouse, & se vend à Paris chez Jacques  
Vincent, rue Saint Severin, vis-à-vis  
l'Eglise, à l'Ange. MDCCXII.

That is,

THE THEOLOGICAL SYSTEM of the  
Pythagoreans, and other Learned Sects of  
Greece, in order to clear the Polemical  
Works of the Fathers against the Heathens.  
With a Translation of THEODORET'S  
THERAPEUTICE, containing an A-  
bridgment of those famous Controversies.  
By Father MICHAEL MOURGUES,  
of the Society of Jesus, Regius Professor  
in

in the University of Toulouse. Toulouse.  
1712. Two Volumes in 8<sup>vo</sup>. Vol. I. pagg.  
540. Vol. II. pagg. 486.

**T**HE \* Author has prefixed to this Work a Letter, wherein he shews the Occasion and Design of this *Theological System*. Father Mourgues having published some Years ago a *Parallel between the Christian Morality, and that of the ancient Philosophers*, as it is to be found in *Epictetus*, undertook to carry on that Parallel with a Translation of *Theodoret's Therapeutice*. He therefore translated it into *French*; and because *Theodoret* composed that Work for the Use of Men thoroughly acquainted with the Philosophy and Theology of the *Greeks*, he lightly touches upon several Matters, that were sufficiently known to those who lived in his Time, and appear obscure to us. Father Mourgues thought it necessary to clear those Difficulties: The Notes which he made for that Purpose, grew larger than the Text, and therefore he resolved to put them in Order, not doubting that those Observations, which concerned the same Subjects, being joined together, would make a kind of System more acceptable than loose and incoherent Notes. The Execution of this Design has produced the *Theological System* contained in the first Volume of this Work, and the *Philosophical System*, which the Author intends to publish. Those two Systems, though chiefly designed to clear *Theodoret's Therapeutice*, will give also a new Light to the Polemical Writings of the Fathers against the Heathens, since *Theodoret* has only abridged what had been published till then concerning those Controversies.

After this Observation, the Author gives us a just Notion of the Beauty, Strength, and Method of the Polemical Works of the Fathers. They are, in his Opinion, their most elaborate Writings, wherein their Wit and Eloquence shine with the greatest Lustre. Two Sets of Christian Orators, says he, and of Learn-

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\* Taken from the Journal des Sçavans.

ed Doctors, have written in the two most perfect and copious Languages. On the one Side, *Justin, Athenagoras, Clemens alexandrinus, Origen, Eusebius, St. Gregory Nazianzen, St. Cyril of alexandria, and Theodoret*; and on the other, *Minucius Felix, Tertullian, Lactantius, Arnobius, and St. Austin*. Those Fathers were to prove the Doctrines of Christianity to the Wisest and the most Knowing Men among the Heathens. "They were not mere Fishermen, whose Miracles seemed rather to command Faith, than to persuade: They were Doctors, who confounded other Doctors by the Force and Power of Reason: They were the choice Men among the Christians, who entered the Lists with the choice Men among the Heathens: And the Success made it appear to all the World, that all the Advantage was on the Side of the Christians". The Fathers attacked therefore *Paganism* directly, and made use of two Batteries against it; the one, against the most scandalous Doctrines of the Heathens, by comparing them with the Holy Doctrines of Christianity; the other, against the most tolerable Opinions of the *Pagans*, by shewing that they were derived from the Scripture. Such was in general the Method of the Fathers. The Author enlarges upon it, and shews in a particular Manner, how they took Care not only to point out the Source of those sound Doctrines, that were adopted by the Heathens, but also the Channels through which they ran with more or less Purity among different Nations.

In the remaining Part of his Preliminary Letter, he informs us from what Authors he has taken the *Theological System*, which he has published; and gives us his Judgment about the Works that are extant concerning the Théology of the Heathen Philosophers. Though, among the profane Authors, *Plato and Aristotle* have afforded him most Matter, he has also consulted the *Pythagorean Ocellus*, the *Symbols and golden Verses of Pythagoras*, *Plutarch, Diogenes Laertius, Philo, Sextus Empiricus, Plotinus, Porphyry, Jamblichus, Alcimus, Salust, Hierocles, Alexander Aphrodisiensis, Proclus, Cicero, Seneca, Virgil, Ovid, Apu-*

*Apuleius, Macrobius, &c.* Among the Christian Authors, the Fathers above mentioned have been of great Use to him about those ancient Systems: For, (says Father *Mourgues*,) they understood them thoroughly, and never condemned any Part of them without a full Knowledge. The Reason why he has chiefly enquired into the Theology of the *Pythagorean* Sect, is because he thinks *Pythagorism* is the Primitive Philosophy and Theology, and the Ground of the other Sects, which, if compared with that of the *Pythagoreans*, are only like several Heresies with respect to a Religion, or like several Dialects with Respect to an Original Language. He concludes this Preliminary Letter with an Encomium upon Mr. *de la Loubere*, to whom it is inscribed, as well as the eleven following Letters, which make up the first Volume.

I. Father *Mourgues*, in his first Letter, treats of the Unity of God, according to the Learned Heathens. He endeavours to prove the Belief of that Unity among the *Pagans*, by the famous Retraction of *Orpheus*, who upon his Return from *Egypt* denied the Plurality of Gods, which he had taught in *Greece*. The Author quotes out of *Justin Martyr* many Passages of *Orpheus*, wherein that Poet speaks distinctly of the Divine Word, and places it above the Angels, the Gods, and the *Genii*. Father *Mourgues* brings in also several Testimonies of *Greek* Poets, whereby it appears that they acknowledged but one Supreme God. Besides, he shews that this Unity was admitted in the three ancient Philosophical Schools; in the *Ionick*, by *Anaxogoras*, under the Name of *Intelligence*; in the *Eleatic*, by *Melissus* and *Parmenides*, under the Name of *All*; and in the *Italic*, by *Pythagoras*, under the Names of *Father*, *Intelligence*, *Soul*, and *Mover*. He cites a Passage of *Plato*, which shews that this Philosopher entertained a right Notion of the Deity; and therefore the *Pythagorean Numenius* of *Apamea* had some Reason, as well as the Fathers, to accuse him of having taken from *Moses* his Doctrine concerning God and the World; which made the same

*Nro.*

*Numenius* say, that *Plato* was only *Moses* speaking Greek.

This Conformity moved *St. Austin* to look upon the *Platonists* as Philosophers, who might easily be made Christians: And indeed (says the Author,) it appears that the chief Academicks, such as *Plotinus*, *Porphyrus*, *Jamblichus*, *Apuleius*, and *Macrobius*, speak of one Supreme God, as *Socrates* and *Plato* did. *Cicero*, who was bred up in the same Principles, attacked with great Zeal *Polytheism*, and the *Stoicks* and Poets, whose ambiguous and figurative Expressions had occasioned erroneous Notions. *Varro*, according to *St. Austin*, seems to have made it his Business to overthrow the Worship of the Gods; and *Plutarch's* Doctrine upon this Head appears to have been the same with that of *Varro* and *Cicero*. Among the other Sects, the *Epicureans* admitted only vain Phantoms of Deity, without a Head over them: The *Peripateticks* acknowledged a first Cause, a first Mover; and *Aristotle* does not herein very much differ from *Plato*. The *Stoicks* believed a Supreme Corporeal Deity. In a Word, the Author observes that among all those Sects, which have ascribed some Administration or Power to the *Genti*, none have asserted that it was independent from the Supreme Governor of the World.

2. The Second Letter of *Father Mourgues* runs upon six remarkable Distinctions, which the Heathen Philosophers admitted between the Supreme God, and the Inferior Deities. Before he enters upon this Subject, he makes a curious Observation upon the different Supercriptions of *Plato's* Letters, as it appears from the following Words of that Philosopher in a Letter to the younger *Dionysius*, Tyrant of *Sicily*. "I hope you have not forgot the Mark agreed upon between us, to distinguish my serious Letters from the indifferent ones which I write to you.---I desire you again to remember it; for a Thousand People ask me Letters of Recommendation for you, and I cannot well deny them. I put the Word *God* upon those which I write in earnest, and the Word *Gods* upon those, for which I am not concerned.

Vol. VI.

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The

The three first Distinctions, which those Philosophers acknowledged between the Supreme God, and the inferior Deities were these: 1. That he is the Artist, and that they are only his Work. 2. That he is immortal by his own Nature, and that they are only immortal by his Goodness. 3. That he is Eternal, and that they were made in Time. The fourth and fifth Distinction consisted in this, viz. That he is the true Being, and that the first thing we conceive in God is above or beyond Existence, whereas the Gods have only a false or equivocal Being. This is what the *Pythagoreans* understood by the *Intelligible World*, or the true Being; and by the *Sensible World*, or the false Being. Lastly, the Sixth Distinction was grounded upon Providence, which is universal in the Supreme Being; whereas the inferior Gods had only a limited and dependant Oeconomy. The Author shews that, according to *Theodoret*, *Clement Alexandrinus*, and *Justin*, *Plato* took from the Holy Scripture the Doctrine of Providence, which he lays down in the tenth Book of the *Laws*, and that his Doctrine is sound, as also that of *Pythagoras* upon the same Head, excepting the *Metempsychosis*.

There is at the End of this Letter an Article, which the Author calls *Episodick*, and wherein he endeavours to unfold *Aristotle's* Doctrine concerning the *Superlunary* Providence: Which he thinks necessary for the Understanding of several Fathers, who accuse that Philosopher of confining Providence to the Care of those things, which happen above the Moon: 'Tis an Error, says the Author, which in all Probability he took from the Doctrine of the *Pythagorean Ocellus*, and into which he was led by straining two undeniable Truths, viz. that of God's Simplicity, and that of his Immutability.

3. Father *Mourgues* discourses of the Heathen Atheists in his third Letter, and shews that most of those who have been called so by the *Pagans*, did not deny a Supreme God, but only inferior Deities. This the Author undertakes to set in a better Light by giving us an Historical Description of the six famous Heathen Atheists,

Atheists, viz. *Protagoras*, *Prodicus*, *Diagoras*, *Theodorus*, *Euhemerus*, and *Critias*; and by instancing upon *Socrates* and *Heraclitus*, whom the People charged with Atheism, though they acknowledged the Supreme Deity.

4. In the next Letter, the Author treats of the Trinity of the *Platonists*; and before he enters upon that Subject, he advances three Propositions, which, says he, contain the true Opinion of the Fathers concerning that Trinity. He maintains, 1. That the Fathers observed in the Writings of *Plato* an Imitation, a Sort of a Copy of the Trinity, sufficiently insinuated in the Books of *Moses* and the Prophets. 2. That they found that Copy very imperfect. 3. That notwithstanding this Imperfection, which they carefully inculcated to the Heathens themselves, they took Advantage of their Fondness for *Plato*, to convince them from his Way of speaking of the Trinity, that He had learned Religion in our ancient Scriptures, and to bring them to the Belief of that Christian Doctrine by this Argument: *You took upon Plato as an excellent Master about Divine Things; but Plato teaches you, that there are three Hypostases in one God: Why therefore should you exclaim against us, who only rectify Plato by Moses, the Master of Plato upon this Head, and several others?* From those three Propositions, says the Author, it follows that the Fathers could not think of proving the true Doctrine of the Trinity by the Authority of *Plato* and the *Platonists*, as some bold Writers would make us believe.

Afterwards *Father Mouragues* endeavours to prove by several Passages, that *Plato* acknowledged Three Hypostases in the Supreme God; which he confirms by an exact Account of *Plotinus's* Book upon the same Subject. He observes, that this *Platonist* in order to raise the Mind to the Knowledge of those Hypostases, begins with the Third, which is the *Soul* of the Sensible World; from whence he proceeds to the Discovery of the Intelligible World, or of the *Intelligence*; which is the Second Hypostasis; those Two Degrees enabling him to come to the First Principle, which is the most perfect *Unity*. The Author having mentioned the

Censure of *St. Cyril* upon those Three Hypostases of the *Platonists*, makes some Reflections upon the Ancient and Modern Use of the Word *Hypostasis*. At the End of this Letter, *Father Mourgues* examines this Problem: Whether the Sublimity of a Point of Religion may be a Proof that God is the Author of it, and that a Religion, which teaches several Articles of that Nature, is divinely inspired: He maintains the Affirmative.

5. *Father Mourgues* makes further Enquiries into the same Subject in the next Letter, wherein he treats of the Three Hypostases in particular, and of the Distinction between the *Father* and the *Word* acknowledged by the Heathen Theologers. He produces several Extracts, which concern each of those Hypostases, the *Father*, the *Word*, and the *Soul* or *Spirit*. He concludes this Letter with several Considerations or Rules, either to make the Criticks more reserved, or to excite the Attention of those, who translate the Polemical Works of the Fathers, or the Works of the Heathen Philosophers, which the Fathers have confuted.

6. The Author having delivered in the foregoing Letters, the System of the Ancient Philosophers about the *Supreme God*, proceeds to treat in the Two following, of their Doctrine, concerning the *Inferior Gods*, which he divides into Two Classes. The First, containing the *Visible Gods*, that is, the World and the Stars, makes the Subject of the Sixth Letter. The Author discourses at large of the Soul of the World, of particular Souls considered as Parts of that Universal Soul, of the Descent of Souls into Bodies (according to the System of *Plotinus*) looked upon as a Divine Punishment, and of the *Animation* and pretended Divinity of the Stars.

7. From those Visible Gods the Author proceeds to the *Invisible*, or the *Genii*, which the Heathen Philosophers distributed into Four Classes: The *Gods of the Æther*, the *Demons*, the *Heros*, and *pure Souls*. The *Platonists* believed that the *Gods*, or *Genii of the Æther*, were Immortal, Happy, and enlightened by the *Word*, Guardians of Men, acquainted with our

Actions,



Astions, and that they concerned themselves for us. The *Dæmons*, or *Æriæ Genii*, were good or mischievous, liable to Passions, and yet the Messengers of the Gods, and the Guardians of Men. The Author makes here a Digression upon the *Genius of Socrates*, and observes that this Philosopher discovered some Vanity by pretending that he had Two *Dæmons*, one to advise him, and another to praise him. The *Hæres*, or *Demi-Gods*, were the Illegitimate Children of the Gods, born of a God and a Woman, or of a Goddess and a Man. The *Milky-Way* was allotted to them for the Place of their Residence. The Souls of Legislators and Founders of Cities, Empires, or Republicks, were associated with them. Lastly, the *pure Souls* were those of consummate Philosophers, and inhabited the *Fortunate Islands*. The Philosophers took Care to place those Philosophical Souls above the Heroical. The Author ends with this Observation, that what *Plato* says in his *Phædrus* concerning those things, which contribute to the Excellence and Perfection of those Souls, cannot be read without Horror, if it be understood in a literal Sense.

8. All those Philosophical Deities, created by the Supreme God, were not sufficient to satisfy the Superstition of the Vulgar: They had other Gods of a Human Creation. Father *Mourguet* discourses of those Gods in the Eighth and Ninth Letters. He begins with the *Mythological Gods*, born in the Brain of the Poets, worshipped by the People, and laughed at by the Philosophers. He observes, that *Plato* censured *Homer* and *Æschylus* for the Undecency of their *Mythology*, and that he made Two remarkable Laws, the one to banish Mythological Poets from his Republick; the other, to settle the Matters on which Poets may be allowed to write, and to appoint Revisors of their Works. The Author shews how the Philosophers endeavoured to turn the Poetical Mythology into an Allegory, and discovers the Reasons that moved *Plato*, *Zeno*, *Cleanthes*, *Chrysippus*, *Varro*, and *Cicero*, to go about it; but their Undertaking served only to confirm the Polytheism of the People.

9. Father *Mourgues* comes in the next place to the *Popular Gods* of the Second Class, or *Idols*, and shews what Notions the Heathens had of them. The People looked upon Idols in general, as the Images of the Gods; but the Philosophers and the Learned had not the same Thoughts. Some laughed at the Idolaters: Others worshipped Idols outwardly with the Multitude out of mere Policy; others acknowledged something Supernatural in Idols, and endeavoured to explain wherein it consisted. The Author undertakes to prove those several things, especially the last, which is the most important: This gives him Occasion to unfold the Principles of that *Theurgy*, so much talked of in the Time of *St. Austin*. It was a wonderful Secret, which the last *Platonists* pretended to have, of Deifying Idols infallibly, and, as it were, mechanically: It was the Art of changing them into Gods. The Readers may consult the Author, who will fully satisfy their Curiosity upon this Head.

10, 11. We shall only mention the Subject of the two last Letters of this Volume, one whereof treats of the three principal Functions of the publick Worship of the Heathens, *viz. Divination, Sacrifices, and the Celebration of Feasts*; and the other contains an Account of the three Doctrines upon which the Philosophers grounded Morality, *viz. the Immortality of the Soul, the Judgment of the Dead, and the Metempsychosis*.

*I design to give an Account of the Second Volume, as soon as this Work comes to my Hands.*



ARTICLE L.

**ACTA** primorum Martyrum sincera & selecta. Ex libris cum editis, tum manuscriptis collecta, eruta vel emendata, notisque & observationibus illustrata. Opera & studio Domini THEODORICI RUINART, Presbyteri & Monachi Benedictini e Congregatione Sancti Mauri. His præmittitur Præfatio generalis, in qua refellitur Dissertatio undecima Cyprianica Henrici Dodwelli *de paucitate Martyrum*. Editio Secunda ab ipso Auctore recognita, emendata & aucta. Amstelædami, ex Officina Wetsteniana, MDCCXIII.

Thæsis.

**A COLLECTION** of Genuine and Select Acts of the Ancient Martyrs, illustrated with Notes and Observations. By DOM THEODORICK RUINART, a Benedictin Monk of St. Maur's Congregation, &c. The Second Edition revised, corrected, and enlarged by the Author. Amsterdam, MDCCXIII. In Folio, pagg. 77. and 645. Sold by Paul Vaillant in the Strand,

**THE** First Edition of these *Acts of the Ancient Martyrs* being grown very scarce, Mr. Henry Wetstein acquainted Father Ruinart that he would be

very willing to reprint it. Whereupon the Author, who had prepared several things for a New Edition, sent all his Papers to Mr. *Wetstein*; but he departed this Life, after he had received the first Sheet, which was sent to him as a Specimen. This New Edition comes out with great Improvements. 1. Father *Ruinart* has made many considerable Additions and Corrections almost in every Page. 2. He has inserted in this Edition the following *Pièces*, *Acta SS. Tryphonis & Respicii. Sermo Augustini de XX. Martyribus Africanis. Index oleorum sacrorum quæ Gregorius M. misit ad Theodelindam reginam. The Epistle of the Church of Smyrna concerning the Martyrdom of St. Polycarp in Greek, with the Latin Translation of Cotelærius, to which he has added the Notes of that Author and Archbishop Usher. 3. The Posthumous Notes of Holstenius, and those of Possinus, upon the Martyrdom of St. Perpetua and St. Felicitas, have been inserted at the End of that Piece. 4. The Readers will find in this Second Edition the Martyrdom of St. Boniface, published in Greek by Emeric Bigot, with the old Latin Translation printed by Holstenius; and the Acts of St. Tarachus, and others from Bigot's Edition, corrected and enlarged. 5. Care has been taken to observe in the Margin all the Words of the ancient Martyrs, wherein they testify their Belief of the Trinity, and Divinity of Christ. We are told by the Author of the Preface, that all those Passages have been the more carefully observed in this Edition, because a Modern Author \*, not contented to represent the Fathers as *Platonists*, for believing the Doctrine of the Trinity, appeals to the Silence of the ancient Martyrs, and pretends they never made any mention of the Trinity in their Confessions. The Author of the Preface adds, that this is a noble Subject, never treated of before; nor even by Father Baluz in his *Defense of the Holy Fathers accused of Platonism*.*

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\* *The Author of Platonism unveiled.*

## ART. 50. of LITERATURE. 345

I have inserted in the 1<sup>st</sup> Volume of these *Memoirs*† an *Account of the Life and Writings of Father Ruinart*. That Learned *Benedictin* died in the Year 1709. Here follows his Epitaph.

HIC JACET DOMNUS THEODORICUS RUINART REMENSIS, PREBYTER ET MONACHUS  
S<sup>c</sup>i. GERMANI A PRATIS, PIETATE, MORUM  
LENITATE ET DOCTRINA CONSPICUUS, QUI  
IN HOC MONASTERIO || HOSPEX EXCEPTUS,  
GRAVI FEBRE DECUMBENS OBIT DIE 27.  
SEPTEMBERIS ANNI 1709. REQUIESCAT IN  
PACE.

The pretended Martyrdom of the *Thebean Legion* is to be found in this Collection.

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† See Ruinart in the *Index*.  
|| In the Abby of Hautvillers.



ART I.



ARTICLE LI.

**Q** HORATIUS FLACCUS ad nuperam  
 RICHARDI BENTLEY Editionem ac-  
 curate expressus. Notæ addidit THO-  
 MAS BENTLEYUS, A. B. Collegii S.  
 Trinitatis apud Cantabrigienses Alumnus.  
 Cantabrigiæ: Typis Academicis. Im-  
 pensis Cornelii Crownfield, Celeberrimæ  
 Academiæ Typographi, MDCCXIII.

That is,

THE WORKS of HORACE *reprinted*  
*from the late Edition of Dr. BENTLEY.*  
*With the Notes of THOMAS BENTLEY,*  
*A. B. of Trinity-College at Cambridge.*  
 Cambridge. MDCCXIII. In 8<sup>vo</sup> pagg.  
 275.

**M**R. Bentley, considering that the late Edition of  
 Horace, published by Dr. Bentley his Uncle, de-  
 serves to be in every Body's Hands, has thought fit to  
 reprint it in a small Volume. The Text has been care-  
 fully inserted in this new Edition, as it is in that of  
 Dr. Bentley; and the Editor has added to it the E-  
 mendations and the most considerable Observations of  
 his Uncle, that were necessary to clear the Sense of the  
 Author. Those Remarks are interspersed with several  
 Notes of Mr. Bentley. He declares that the Readers  
 will hardly find any thing in this Edition, that has  
 been already observed by others. He has restored some  
 com-

## ART. 12. of LITERATURE. 349

common Readings in the Text, according to Dr. Bentley's Desire; as it appears from his Preface; and he has rethor'd six or seven Emendations from Dr. Bentley's Notes into the Text, because, says he, most Learned Men look'd upon them as true Emendations. Mr. Bentley was extremely desirous that his Uncle would put the last Hand to his Performance; but, contrary to his Expectation, Dr. Bentley gave him only a general Notion of the Method he should follow, and did not look upon his Work before it was published. The Readers will infer from it, that the young Author, who discovers so great a Judgment, and so good a Taste for Critical Learning, will in time stand altogether upon his own Bottom, and distinguish himself among the best Critics.

### ARTICLE LI.

HISTOIRE DE FRANCE, depuis l'Etablissement de la Monarchie Françoise dans les Gaules. Dedrée au Roy, par le P. G. DANIEL, de la Compagnie de Jesus. A Paris, chez Jean Baptiste Delespine, rue Saint Jacques, à l'Image Saint Paul. MDCCXIII.

That is,  
THE HISTORY OF FRANCE, from the Establishment of the French Monarchy in Gaul. Dedicated to the King, by Father G. DANIEL, of the Society of Jesus. Paris. MDCCXIII. Three Volumes in Folio. Sold by Paul Vaillant in the Strand.

Father Daniel informs us, that in order to write a good History of France, he has done his utmost  
En-

Endeavours to observe all the Rules that have been prescribed to Historians. Truth and Sincerity are the most essential Duty of those Writers. An History, properly so called, ought to be a Series of true Facts, or at least, of Facts that may be looked upon as true, according to certain Rules with which we must be contented about things past. One of those principal Rules is the unanimous Testimony of all, or most contemporary Authors, who generally agree about publick Events, such as a Battel, a Victory, the taking of a Town, the Conquest of a Province, the Death of a Sovereign Prince. Things, that came to pass in the Sight of a whole Kingdom, when they are thus attested, may be related as undeniable Facts, and cannot be denied by any reasonable Man. But it is not so with the Particulars and Circumstances of those Facts, and the secret Springs which produce them. In that respect one may be allowed to be a Sceptick in History. Few Writers have been Witnesses of Cabinet-Intrigues; few have been concerned in Negotiations: They relate what was commonly said in Publick, or at Court, or what the most clear-sighted Persons fancied to have discovered; which is seldom a sufficient Ground to judge of the Causes of an Event.

Those Historians who write after them, if they have not better Memoirs, are obliged to keep to theirs, and to adopt their Politicks, when they have no particular reason to depart from them. They may be wanting to Truth by following such Guides; but it is not their Fault. One may tell a Falshy, without ceasing to be sincere, when a thing is not known to be false. This is all that can be expected from an Historian, who writes what happened several Ages before him.

What has been said concerning the true Causes of Events, ought to be said also of most of their Circumstances. Do we see many Relations of Battels, even of those that have been fought in our own Time, which agree in every Particular? One may boldly affirm, that two such Relations are not to be found, tho' we should suppose they had been written by ocular Witnesses. Father *Daniel* believes, that upon such an Occasion an Historian ought to take notice of the disagreement



agreement between two opposite Relations, without preferring the one to the other.

It cannot be denied, that when a faithful Historian designs to describe a Siege, or the Disposition of an Army ready to engage, he ought to follow the Memoirs of Men skilled in those things, preferably to all others. But, says the Author, the Disposition of Armies and Battels has been related in such a confused manner, even by those who were best able to do it, that it is very difficult to succeed in that Part of History. Father *Daniel* has heard some Experienced Officers say, that they could not understand the Battels mentioned in the *French* Histories. It is doubtless in some measure the Fault of the Historians of those Times, who neglected to make themselves very intelligible: The modern Historians are also to blame upon that Account, for not taking care to clear the contemporary Writers, by compating together their different Relations, which help one another. But it ought further to be considered, that Armies were not then drawn up, and Battels fought, as they are now. Offensive and Defensive Arms were not the same, not only before, but also after the Invention of Fire-Arms. Father *Daniel* gives a remarkable Instance of it; and concludes his Observations upon the first Duty of an Historian, with these Words: That the most exact Truth ought not to be expected from him, in all the Circumstances of a Fact; nor in every Account of the Causes of Events; which could not be done frequently, without requiring from him what is impossible. It is enough for him to relate what he has found in the best contemporary Writers.

But one may expect from an Historian, that he should not indulge his Imagination, especially that he should not be so bold as to contrive Romantick Episodes, to enliven his Narration and vary his History. The Author takes notice of an Attempt of that nature, against Truth, in a modern Historian \*.

An Historian does likewise offend against the Truth of History, when he ascribes to the Actors, who appear

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\* Varillas.

upon the Stage, any Motive of their Conduct, not to be found in the Writers of their Time; unless, as it happens sometimes, their Actions and Steps be of such a Nature, that one cannot reasonably doubt of their Proceeding from such a Motive.

The same ought to be said of those Reasonings, which are ascribed to Princes, or their Ministers, in a privy Council, or to Generals of Armies in a Council of War, and of those Artifices attributed to Ambassadors in Negotiations and Treaties of Peace. This Fault prevails in all the Works of *Varillas*; and *d'Avila* is not always free from it. They took *Tacitus* for their Model among the Ancients, and *Guiccardin* among the Moderns. The latter is more to be credited than others in some things, because he had a hand in the Affairs of his Time in *Italy*; But it frequently falls out that those curious Particulars, those refined Politicks, and those Plans of Negotiation so well drawn up, are mere Fictions of the Historian, who does not relate what was said, but what might have been said. After all, the Readers \* themselves spoil Historians in that respect. They will have a Writer to search into the most impenetrable Secrets of Princes, without which their Curiosity, and frequently their Malignity, cannot be satisfied. They are served according to their Taste, and feed themselves with Chimeras.

Father *Daniel* does not pretend, that an Historian should not make a curious Enquiry into the Causes of some great Events. History would lose by that Means its Beauty and Dignity; it would be a mere Gazette, a Heap of Facts without any Coherence. What the Author says upon this Head, concerns only the extravagant Guesses and Fictions of some Modern Historians. They undertake to refine upon, and to give a Reason for every thing. There is no greater Sign of the Falsity of an History, because, among the most extraordinary Events, many are an Effect of mere Chance, and of some Conjunctions that could

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\* Quidam---opus suum fieri popolare non putant, nifi mendacio asperserint. *Senec. l. 7. Quæst. Nat.*

not be foreseen. . . Let any one consult the ablest Ministers of State, and the most famous Generals, and they will confess it. The Author adds, that an History ought to be adorned without acting against Sincerity. I had rather displease the Reader, says *Lucian*, by telling the Truth, than please him by telling a Lye. Whoever takes another Course, imposes upon the Credulity of the Readers, and is wanting to the Respect he owes to the Publick.

Many Histories are also spoiled by Prejudice and Partiality. An Historian is apt to indulge his Affection for his own Nation; but he ought to moderate it; He must chiefly beware of a thing, which follows from his Love for his native Country, *viz.* of a certain Antipathy that generally prevails among Neighbouring Nations. "A Writer, far from inveighing against another Nation, ought to acknowledge the Merit of those great Men, who have appeared at several times among other Nations, *England* and *Spain*, which have been so long at War with *France*, have produced many such Men. It would be an unjust, and even a base thing, not to paint them in a History of *France* in their natural Colours, and to disparage their Virtue, because it has been sometimes fatal to us".

An Historian ought particularly to stand upon his Guard, when he designs to make Use of Memoirs that concern Civil Wars. Partiality and Animosity do most prevail in that Sort of Memoirs. This is the usual Effect of Civil Wars, especially when they are kindled upon Account, or under Pretence of Religion.

Partiality discovers itself particularly in those Histories, that have been written concerning the Quarrels between the Popes and the Emperors, and other Sovereign Princes. Those who undertake to compose the History of *France*, are obliged to give an Account of such Differences. The Author declares that, as a *Frenchman*, he has upon all Occasions asserted the lawful Rights of the Kings of *France*. As a Son of the Church, he has avoided all Investives against the Holy See. As an Historian, he has confined himself to  
Matters,

Matters of Fact, without pretending to give his Judgment about them.

Most of those who have writ a general History of *France* within these two Hundred Years, says Father *Daniel*, seem to have chiefly applied themselves to their Work, when they came to the Reign of *Philip de Valois*, and they have very much neglected the foregoing Times. Which has occasioned a wrong Notion, viz. that the History of the First Race was not worth reading; that the Transactions contained in the History of the Second Race had little in them, that could raise the Curiosity of the Reader; and even that the Beginning of the Third was very barren.

This Notion is only grounded upon the Negligence, or rather, Ignorance of the Historians above-mentioned. It were to be wished, say some, that one might read the Beginning of the History of *France* with the same Satisfaction, as one may read the Beginning of the *Roman History* in *Livy*. They add, that the first Part of the History of *France* affords only such a confused Matter, such uncertain Facts, and barbarous Actions, that the Art of the best Historian does not appear sufficient to clear that Chaos, and to remove the Darkness spread over those Ancient Times.

In Answer to this Objection, one must distinguish the Beginning of the *French Nation* from that of the *French Monarchy*. The Beginning of the *French Nation* has always been very dark, and therefore 'tis no Wonder if it has proved fabulous. As for what concerns the Beginning of the *French Monarchy*, one must also distinguish the Beginning of the Monarchy beyond the *Rhine* in *Germany*, from its Beginning in *Gaul*. It may be truly said of the First, that it is little known, and consequently an improper Subject for an History. But when we come to the Beginning of the *French Monarchy* in *Gaul*, if that History does not appear so entertaining as the *Roman History*, 'tis not for Want of Matter, but because the Writer wants Judgment, Art, or Diligence. For in order to compare those Two Histories, let us consider the Contents of each of them immediately after the dark or fabulous Times. In the *Roman History*, those  
dark

dark or fabulous Times end with the Foundation of *Rome* and its first Kings; and, in the *French*, they end with the Foundation of the Monarchy on this Side of the *Rhine*, and in the Time of *Clovis*.

Men have generally so great an Idea of the *Roman* Grandeur, that it attends even the most inconsiderable Rise of the City of *Rome*. When they hear that *Romulus* went out of *Rome* with an Army against the *Caninenses*, *Antemnates*, and other Enemies, they fancy that King was at the Head of several Thousands of Men well armed, divided into Squadrons and Battalions; that he attacked and defeated another Army stronger than his; and then returned with many Waggon's loaded with Spoils, to raise a magnificent Trophy to *Jupiter Feretrius*. And yet the Meaning of it is only, that *Romulus* went out of a little Borough, neither so large nor so well inhabited as many Boroughs in *France*, that he put himself at the Head of Three or Four Hundred Men, most of whom were Shepherds or *Banditi*; that he fell upon Six or Seven Hundred Men, and routed them; and that having got the Shield and the Arms of the Head killed in the Battel, he hung them up upon an old Oak.

Such is the Notion we ought to have of all those Armies led at first against the *Sabins* and *Fidenates*, and other Enemies of the *Romans*. All those Nations, destroyed or subdued under the first Kings of *Rome*, and the first Consuls, had generally but a small Territory, with a little Town weakly fortified in the Middle of it. Such was for many Years the Subject of the Triumphs, Ovations, and Supplications made at *Rome*, and so often mentioned in the *Roman* History, especially after the Establishment of the Consulship. In short, the Commonwealth of *Rome*, above Four Hundred Years after its Foundation, was far from being so wealthy and powerful, and from having so large an Extent, as the Republick of *Venice* in our Days.

*Clovis*, at his first Entrance into *Gaul*, does certainly afford a much Nobler Scene. His first Exploit was the Destruction of the *Roman* Empire. His first Victory made him Master of a larger Country and more

considerable Towns; than Rome could conquer in Four Hundred Years. Not to mention what he did afterwards beyond the *Rhine*, he overthrew the *Western Goths* and *Burgundi*, enlarged his Dominions as far as the *Pyrenees*; and became in a few Years one of the most dreadful Monarchs of *Europe*. His Children destroyed the Kingdoms of *Burgundy* and *Thuringia*: One of his Grandsons paid a Tribute upon the *Saxons*, entered into *Italy*, made some Conquests over the *Emperor*, and found himself able to attack him even towards *Constantinople*. Such was the Power of *France* Thirty Seven Years after the Death of *Clovis*. Can such a Subject as this be called a barren and unpleasant Subject?

Those who have read the Ancient History of *France* only in some Abridgments, or ill digested Compilations, will doubtless say that all those great Events are related without Circumstances, and consequently afford little Pleasure; But it is certainly a false Assertion. The most important Actions are generally circumstantiated in the Ancient Authors: 'Tis true, all the Particulars are not to be found in *Grégoire Taronensis* or *Fredegarius*; one must sometimes be at the trouble to look for them elsewhere; but whoever takes upon him to write an History, must undergo such a Labour.

What contributes most to the Beauty of an History, is a certain Variety of Objects, Incidents, Intrigues, Leagues, and opposite Interests; without which a Series of Wars and Battels will quickly tire the Reader. Though they be described in the most lively manner, they will create a Weariness, unless they be diversified with other things. The Reign of *Clovis* and his Children does not yield in this respect to that of *Romulus* and his Successors, but rather surpasses it, and opens a much Nobler Scene.

It is not surprising, that *Mezeray's* History should have confirmed the Publick in their Opinion, that the Reign of the First Kings of *France* affords nothing, that can be entertaining. That Part of his Work is

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but a confused Abundant of some Modern Historians, whom he had by him, as he was writing his History. It contains only contracted Facts put together without any Connexion one with another. One must not therefore judge of the Ancient History of *France* from *Mezeray's* Performance, nor look upon it as a barren Field, because that Writer knew not how to improve it. The *Roman* History, and that of *Alexander the Great*, would not please us better, if *Livy* and *Quintus Curtius* had not been more successful in treating their Subject. "I dare say," (and I think such a Comparison is no great Commendation,) that the History of the First Race of our Kings will appear quite different in my Work, than in that of *Mezeray*; that the Scene will be much more lively, and that excepting the Reign of Four or Five idle Kings, which takes up only Two or Three Pages, every thing else has enabled me to keep it up."

Father *Daniel* adds, that *Mezeray* had not certainly the necessary Qualifications to write the History of *France*. That Historian did also betray his Ignorance by inserting in his Work so many false Medals and Pictures of the Kings of *France*. An Historian ought to be well skilled in the Antiquities of a Country, lest he should be mistaken about them, and discover his Ignorance in those very things where by he makes a Shew of his Learning.

The Ability of an Historian appears by the Remarks interspersed through his Work upon the Manners of a Nation, that is, not only upon the Genius of the People, but also upon their Customs, Usages, Laws, the Civil and Military Government, and other things of that Nature. This is a material thing for the Perfection of History; but it requires Attention and many Reflections, which cannot be made, but by a Writer who is Master of his Subject,

An Historian who quotes many Authors in the Margin, ought not to be charged with a vain Ostentation of Learning, since no Writer can pretend to be believed upon his Word in his Account of Times past. Most of these who have composed a general History of

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*France,*

France, such as *du Haillan*, *Paulus Æmylius*, *Nicollé Gille*, *dé Serres* and *Mezeray*, do not use to cite their Authors, for which they are highly to blame.

Father *Daniel* does not approve those Historians, whose Learning occasions some Confusion and Obscurity in their Writings; and he blames *Mathieu* and *Thuanus* upon that Account.

*The remaining Part of this Extract may be seen in Art. LVI.*



## ARTICLE LIII.

TRAITE' de la Religion Naturelle. Par Mr. MARTIN Pasteur de l'Eglise d'Utrecht. A Amsterdam chez Pierre Brunel. MDCCXIII.

That is,

A TREATISE of Natural Religion. By Mr. MARTIN, Pastor of the Church of Utrecht. Amsterdam. MDCCXIII. In 8<sup>vo</sup> pagg. 465. Sold by Paul Vaillant in the Strand.

THE Matters treated of in this Book have been so often handled by *English* and Foreign Divines, that I think the Readers will be satisfied with a general Notion of them. Mr. *Martin* has divided his Work into Two Parts. The first Part consists of XV. Chapters. 1. In the first, the Author shews what Idea we ought to have of the Deity. 2. He proves the Existence of God by Metaphysical Arguments.



ments. 3. By Arguments grounded upon Nature. 4. By Moral Arguments. 5. In the fifth Chapter, he shews that Atheism is the greatest Extravagance that can be thought of. 6. The Author asserts the Unity of God. 7. And then treats of his Eternity and Immensity. 8. Of his Knowledge. 9. And of his Omnipotence. 10. Afterwards Mr. *Martin* discourses of the Origin of the World, and confutes the Doctrine of *Epicurus*, *Plato*, and *Aristotle*, upon that important Subject. 11. In the next Chapter, he shews that God has created the World. 12---15. The following Chapters concern the Providence of God, his Goodness and Mercy, his Holiness and Justice.

Thirteen Chapters make up the Second Part, wherein the Author undertakes to prove that all Men are bound by the Light of Reason to worship God. 1. He shews, that since there is a God, there ought to be a Religion. 2. He treats of the Spirituality of the Soul. 3. Of its three principal Faculties, Understanding, Will, and Memory. 4. Of its Immortality. Here the Author enquires, how Men came to think that their Souls die with their Bodies, and confutes the Arguments alledged for that Opinion. 5, 6. In the two next Chapters, Mr. *Martin* proves the Immortality of the Soul. 7. He shews that the Soul being immortal, there ought to be another Life after this. 8. He proves that there is an essential Difference between Virtue and Vice. 9. He treats of the Law of Nature, to which Virtue and Vice have an essential Relation. 10. And then of Conscience in general, and of its Relation to the Law of Nature. 11. Mr. *Martin* examines whether it be always a sinful thing not to follow the Dictates of Conscience, and whether a Man may sometimes sin when he follows them. 12. He asserts that though natural Religion be never so excellent, it is not sufficient in the State of corrupt Nature. 13. Lastly, he enquires whether the Heathens might be saved without any Help than that of Natural Religion.

## ARTICLE LIV.

DISQUISITIONS concerning the Force of the Heart, the Dimensions of the Coats of the Arteries, and the Circulation of the Blood. By JOSEPH MORLAND, M. D. and F. R. S. London: Printed for John Lawrence, at the Angel in the Poultry. MDCCXIII. In 8<sup>vo</sup> pagg. 88.

DR. Morland offers to the Publick some Thoughts relating to the Animal Oeconomy. His Treatise runs upon a curious and important Subject; and because it is short, and will be read by all those who are skilled in Physick, I shall only take Notice of three Passages that may be understood by all Readers.

## Observations upon Pulses.

The Author undertakes to give the true Reason of most of the Variations, that happen in Pulses. For Instance, says he,

1. "Let the Pulse be *quick* and *strong*. Then both Heart and Arteries require a great Strength. The Heart is strong enough to distend every Elastic Artery. And this is a Pulse of a Fever.

2. "Let it be *strong* and *slow*; which is an *healthy* Pulse. Both Heart and Arteries are strong; but the Elasticity of the Arteries does not bear the same Proportion to the Strength of the Heart, as in a Fever.

3. "Let it be *quick* and *low*. If the Heart grow weaker in Proportion than the Elasticity of the Arteries, then the Arteries will have a small Distension, but

“but a quick Return; which is the Case of Persons worn out in a Fever: They have a Pulse *quick* and *low*.”

4. “Let the Pulse be *slow* and *weak*. Then the Heart can distend a weakened Artery but a little; and that can contract again but slowly, by reason of its weakened Elasticity.

“These and such like Remarks considered together, with the Alteration of the Qualities of the Blood; upon which the Quantity, that the *left Auricle* shall receive, may depend, and well weighed, I hope, may prove useful, at least to my self, in judging of Disorders by that great *Criterion* of Physicians; the *Pulses*: And from them to be directed to discover the Seat of Diseases, particularly when they are situated in the *solid Parts* and *Nerves*, when in the Mass of Blood and Fluids.

5. “Let the Pulse *almost* or *entirely* cease. The Consequence must be this, which happens in Faintings: The Arteries contract without Resistance, throw a great Quantity of Blood into the Veins, and Persons look pale and livid; and hence it is that dying Persons have their Faces Lead-coloured and pale, which *Hippocrates* has enumerated among the certain Symptoms of approaching Death.”

#### *The History of the Discovery of the Circulation of the Blood.*

“Since this is so famous a Discovery, says Dr. Morland, and makes, not without Reason, so great a Noise in the World; I shall in few Words here give the History of it, abridged from a late *Treatise* of a Learned Author. It must be allowed, that *Hippocrates* has several Expressions in his Works, on which those who are fond of giving the Glory of all our latter Discoveries to some ancient or other great Name, may put a favourable Interpretation. Nay, he does somewhere say, that Veins and Arteries are the Fountains of Humane Nature, the Rivers that water the whole Body, that convey Life, and which if they be dried up, the Man dies: And in another

“ Place, he speaks of a Kind of a Circle, which he  
 “ supposes the Blood-Vessels to make by a Communica-  
 “ tion with one another : So that he had a confused  
 “ Idea of it, but he could by no Means mark out the  
 “ *Paths* which the Blood went in, in its Circulations,  
 “ nor did he ever point out so much as the Heart to be  
 “ the great Force which sent it forwards, and without  
 “ which it could never be carried round. In short,  
 “ the first that had ever a distinct Notion of this Mat-  
 “ ter, was *Michael Servetus*, a *Spanish* Physician,  
 “ who was burnt † for *Arianism* at *Geneva*, about  
 “ 150 Years ago. He in a Book of his entituled *Chri-*  
 “ *stianismi Restitutio*, printed in the Year 1553. clearly  
 “ asserts the Passage of the Blood through the Lungs,  
 “ from the right to the left *Ventricle* of the Heart.

“ *Realdo Columbus* of *Cremona* was the next  
 “ that said any thing of it in his Anatomy, printed at  
 “ *Venice*, 1559. There he asserts the same Circulation  
 “ of the Blood through the Lungs, which † *Servetus*  
 “ had done before; and is more particular in his De-  
 “ scription of it than *Servetus*, and takes Notice of  
 “ the Valves of the Heart.

“ *Andreas Casulpinus* makes yet farther Advances;  
 “ but still the Matter was somewhat in the Dark, when  
 “ an *English* Gentleman, Dr. *William Harvey*, took  
 “ it in Hand, and with indefatigable Pains traced the  
 “ visible Veins and Arteries throughout the Body in  
 “ their whole Journey from and to the Heart, and by  
 “ so doing, acquired to himself Immortal Fame.

“ But after all, there remained a Deficiency in the  
 “ Description of the Times of the opening and shut-  
 “ ting of the *Auricles* and *Ventricles*, and of the  
 “ Contraction of the Arteries, which is a Curiosity by  
 “ no means to be omitted by those who consider this  
 “ surprising Work of Nature. This I have endeavour-  
 “ ed to do; and I hope have given such Hints, as

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† A large Account of the Life and Trial of that Physician may be seen in the fourth Volume of these Memoirs.

‡ The Passage of *Servetus* concerning the Circulation of the Blood, is to be found in Dr. Douglas's *Bibliographiæ Anatomicae Specimen*, and in the 1st Volume of my *Bibliothèque Angloise*, page 309. Amsterdam 1717.

with

“ with a very little Correction or Addition may represent to us distinctly all the various Workings of the  
 “ several Engines of Circulation.

*Remarks upon Perspiration.*

“ This Subject, says Dr. Morland, has been so well handled by *Sanctorius*, in his *Medicina Statica*,  
 “ and so much to the Satisfaction of the Learned  
 “ World, that I shall only make a few Remarks upon  
 “ it. Such as these have occurred to my Mind.

“ ’Tis known that a Quantity of nutritive Matter,  
 “ or Chyle, passes out of the Intestines into the Lacteals, and into the Blood, and having received a  
 “ Mixture of Air in its Passage through the Lungs, is  
 “ qualified for Nutrition: This in the younger  
 “ or growing Age, I apprehend is thus disposed of.  
 “ There goes less of it off in Perspiration, than is  
 “ spent in Nutrition; and thus the Parts of the Body  
 “ increase in Bulk and Magnitude. In *virili etate*,  
 “ Quantities nearly equal, go off by Perspiration,  
 “ and are added in Nutrition; and then Growth  
 “ is at a stand. In the declining Age more goes off  
 “ by Perspiration, and other Ways, than is added by  
 “ Nutrition, and then the Body withers, and declines;  
 “ and at this time there being a great Quantity of  
 “ Fluids discharged one Way and another, the Ossification of  
 “ Gristles and some Parts of the Arteries, &c.  
 “ does ensue: The Loss of the Fluids being great, the  
 “ Parts are left hard and ossified; so that there is a  
 “ Tendency in the Human Body to become a bony  
 “ Statue.

“ This Perspiration is from almost all Parts within,  
 “ and without, so that there should seem to be communicating Pores every where within, conducting  
 “ the Perspirable Matter to those without in the Surface of the Body; and hence possibly that Problem  
 “ may be solved, how it comes to pass, that such as  
 “ have tender Lungs, shall cough immediately upon  
 “ their sitting on a cold Chair, or the like? But I  
 “ shall conclude, what I have to say upon this Article by laying down, or proposing to farther Disquisition the two following Aphorisms.

A P H O R

## APHORISM I.

"The same Matter is both *Nutritive* and *Perspirable*. And consequently,

## APHORISM II.

"Therefore whatever Matter ceases to be *Nutritive*, it in a very great measure becomes *Perspirable*.

"A very remarkable Instance of this we have in the Bones; which when they cease to grow, then I conceive that the bony Matter that was wont to nourish them, becomes such Matter as ought to be thrown off from the Body and Blood; and if it be not discharged as it ought, I am inclined to think, becomes the Cause of the *Rheumatism* and *Gout*. And this I do rather think, because the Matter of these Diseases seldom or never attacks Persons before they have done growing.

"This bony Matter is such, consisting of those infinitely small *Laminae*, of which the Bones are composed, that, cutting and tearing the tender Membranes in which 'tis fixed, it may very well be allowed to produce all the horrible Textures of a Fit of the Gout. And those Chalk Stones (as they call them) which grow in the Joints of gouty Persons, look very much like such Stuff as I speak of.

"Hence we may be directed in our Cure of the Gout (above all things) by proper Medicines, and Exercise, to endeavour to promote a regular and plentiful Perspiration".

Besides the Author's Observations upon the Force of the Heart, the Dimensions of the Coats of the Arteries, and the Circulation of the Blood, the Readers will find at the End of this Treatise an Explication of the *Secretions* of the Animal Body, in a Letter written to Dr. Mead some Years ago.



## ARTICLE LV.

## PARIS.

**MR. de Tournesfort's** Voyage into the *Levant* will be published this Year. That Physician was thoroughly skilled in Natural History. Whilst he was wholly intent upon it, he had the Misfortune to lose his Patron *M. de Lamoignon*. After the Death of that Minister, the King ordered the Count *de Pontchartrain* to take upon him the Care of promoting Learning. His Nephew, the illustrious Abbot *Bignon*, took hold of that Opportunity to get *Mr. de Tournesfort* admitted into the Royal Academy of Sciences with a yearly Pension of fifteen Hundred Livres. Not long after he was made Regius Professor of Physick in the King's College, and had a yearly Allowance of a Thousand Livres. Much about the same time it was resolved to send some body into the *Levant*, to promote the Knowledge of Natural History. *Mr. de Tournesfort* was chosen for that End at the Recommendation of the Abbot *Bignon*. He collected such a Quantity of Plants, Shells, Fossils, &c. that all the Curious resorted to his Cabinet. The Abbot *Bignon* being informed, that he designed to leave him that excellent Treasure of Natural Curiosities, desired him to bequeath it to the King. That Prince was so well pleased with the Sight of so many Curiosities, that he ordered them to be kept in a Place near his Closet; but the Members of the Royal Academy of Sciences are allowed to see them at any time.

I thought the new Edition of Councils, which Father *Hardouin* has undertaken to publish, will be finished this Year.

PARIS.

## P A R I S.

The following Books are lately come out.

*Voyage du Jeun de la Frénde, par feu M. Henry de Rouviere, Conseiller du Roy en l'Hotel de Ville de Paris, & Apoticaire ordinaire de Sa Majesté. Paris 1713. In 12<sup>o</sup> pagg. 504.*

*Lettres de M. Godeau Evêque de Vence sur divers sujets. Paris, 1713. In 12<sup>o</sup> pagg. 444.*

*Dissertation pour maintenir l'unité de Marie-Madeleine, Marie sœur de Marthe, & la Femme pecheuse, par l'Ecriture, la Tradition, & l'Usage de l'Eglise, contre quelques Auteurs modernes. Paris. 1713. In 4<sup>to</sup> pagg. 286.*

*La Nouvelle Astrée, dédiée à Son Altesse Royale Madame. Paris. 1713. In 12<sup>o</sup> pagg. 210.*

This Book is the famous Romance, entitled, *Astrée*, abridged and adapted to the present Taste.

## H A G U E.

A New Edition of the *Treatise of the Epic Poem*, composed by Father *Le Bossu*, is actually in the Press. It will come out adorned with Philological Notes, a Preliminary Discourse upon the Excellence of that Work, and a compendious Account of the Author's Life.

## L O N D O N.

A New Book of Mr. *Perizonius* is to be had at Mr. *Vaillant's*.

*Jac. Perizonii Dissertatio de Bre gravi, ut & Responsio ad Epistolas And. Morelli V. C. de veris Familiarum Romanar. Nummis ex Urfino & aliis. Lugduni Batavorum, apud Johan. Vander Linden, Jun. 1713. In 12<sup>o</sup> pagg. 301.*

## A R G.



## ARTICLE LVI.

A FURTHER ACCOUNT of *Father*  
DANIEL'S *History of France.*

WHEN \* an Historian, says *Father Daniel*, is sufficiently provided for so great an Enterprize, as that of a general History of a Nation, he ought to consult himself, in order to know whether he has all the other necessary Qualifications to succeed in the Execution of his Project. If a Man undertakes to raise a great Edifice, and has all the Materials requisite for it, he must be able to make a Choice, and a good Use of them. With the finest Stones and the best chosen Timber, an unskilful Architect will make a Building of a very ill Taste: In like manner, an Historian, notwithstanding his Knowledge of Antiquity and Books, will write a very sorry History, if he knows not how to handle and dispose his Matter to the best Advantage: A Composition requires a great deal of Art and Judgment: The Matter and Form of it ought to be considered.

The Matter of an History consists of Facts: An Historian discovers his Judgment by the Choice he makes of them; for he must not insert in his History every thing that he finds in his Memoirs: He must be directed upon this Head by the Nature of the History which he writes.

There are several Sorts of History. Some are general Histories of a whole Nation: Others concern only a Province, a City, an Abby, a Family, a private Person.

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\* The first Part of this Account may be seen above, in Art.

A Writer ought to make a different Choice of Facts in those several Sorts of History. An History, whatever it be, ought to contain every thing that is essential to its principal Object. Thus a Reader must find in the History of a City, of an Abby, or of a Family, all the considerable Transactions, that may give a perfect Knowledge of them.

The same ought to be said, in Proportion, of those Memoirs, wherein an Author designs to write the History of a single Person: Nothing ought to be omitted, that deserves to be mentioned, in order to shew his Character, the Progress of his Fortune, his Intrigues, and Disappointments, the Occasions, wherein he signalized himself, his Virtues and Imperfections, in a word, every thing that will give a perfect Notion of him.

But what is important in a particular History, ceases to be so in a general one; because what belongs to the principal Object in a particular History, is frequently of no Moment in a general History. The Prince and the State are the Object of the History of a Kingdom, or a Nation; and private Persons ought to be mentioned more or less, according as they have a Relation to either of them. Generals of Armies, Ministers of State, and Governors of Towns appear in a general History for no other Reason. In the Description of a Battle, if an Historian takes Notice of an Action of a particular Officer, or Soldier; 'tis because that Action was attended with Consequences, advantageous to the State; or because it has something in it so singular, that the Glory of it redounds to the whole Nation; or because it is so wonderful, and affords so great a Pleasure to the Reader, that the Historian may easily be justified upon that Account. Thus, for the same Reason, a Writer would not adorn, but rather spoil an History of that Nature, if he should insert in it amorous Intrigues, or Quarrels and Differences between private Persons, unless, as it frequently happens, they have occasioned some considerable Event, wherein the State was concerned; for in such a Case, they would make an essential Part of History.

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There is hardly any Fault more observable in the Writers of the ancient History of *France*, than such an unreasonable Detail. Those Historians have inserted all the inconsiderable Facts mentioned by *Gregorius Turonensis*, the Banishment of a Deacon, the Execution of a Count or Duke, the ill Usage of a Bishop, and a thousand such things, interspersed through the most material Transactions. So many insignificant Particulars make an History flag, and tire the Reader.

The *French* History of the second Race, and of the Beginning of the third, has been filled up with the Wars of particular Lords, without any Choice, and without distinguishing those Wars wherein the Sovereign was concerned, from those in which he had no Hand, because they were indifferent to him, being only occasioned by the mutual Animosity of those petty Tyrants, whom he could not keep within Bounds. The taking of a small Castle, the burning of a Borough, the wasting of a Tract of Land, are not very important Transactions, unless they be attended with Consequences, wherein the whole Nation is involved; and when an Historian entertains the Readers with such things, he may be said to abuse their Patience: This Fault proceeds from no other Cause but this, *viz.* that those Historians had not a true Idea of a general History.

If it be the Duty of an Historian to leave out all minute and insignificant things, much less ought he to insert those that have no relation to his History. To what Purpose, for Instance, does *Mexeray* add at the End of the Reign of *Clovis*, after he had mentioned his Burial, *That Boethius was writing at that time the sweet Consolations of his Philosophy, against the Tyrannical Usage, which he met with from Theodoric King of the Eastern Goths*; and several other things of that Nature, which have no manner of Relation to his Subject. Many *French* Historians have adorned the End of the Reign of the Kings of *France* with the like Rhapsodies. One would think an Historian should consider what Difference there is between the History of a Nation, and a general Chronicle.

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The Rules of the former confine the Writer to a certain Subject; whereas the Author of a Chronicle may be allowed to compile, and to insert all manner of things in it.

Though it be true, without any Exception, that an Historian ought to confine himself to his Subject, without adding to it any thing foreign to the Purpose; yet he does not offend against that Precept, when he launches out into some Digressions, which very much contribute to the Beauty of History, and which for that Reason, and much more because the things contained in them, have a Connexion with the principal Subject, should not be called by that Name. On the contrary, for want of such Digressions, History is deprived of one of its greatest Ornaments. Father *Daniel* gives two Instances of such Digressions: I shall only mention one.

As soon as *Clouis*, says he, made himself Master of *Gaul* as far as the River *Eoire*; *Theodoric*, King of *Italy*, thought it necessary to stop the Progress of that Conqueror, whose Power could not increase without being prejudicial to him. From that time he took hold of all Opportunities to disappoint the Designs of *Clouis*, and to put an End to his Conquests.

Since *Theodoric* acts such a considerable Part in the History of *France*, an Historian, far from offending against the Rules of Art by giving an exact Character of that Prince, and shewing by what Steps he attained to so great a Power, would deprive the Reader of the Satisfaction of knowing well a Man, who appears so often upon the Stage.

The Author having made these Observations upon the Matter of History, proceeds to treat of its Form.

The Composition of an History, says he, requires Order, Exactness, a good Style, Dignity, Purity in the Language, a lively Narration; in a word, every thing that may keep up the Attention, not only of a curious Reader, who desires to be instructed, but even of an idle Reader, who reads only for his Diversion.

Father

## ART. 56. of LITERATURE. 369

Father *Daniel* says, he gives the Idea of a Writer perfectly skilled in the Art of Composing, as *Juvenal* gives us the Character of a perfect Poet, such as he had never seen, *Et qualem nequeo monstrare, Et sentio tantum*. The Author adds, that a Writer would be very presumptuous, if he should pretend to draw himself in such a Picture; but 'tis certain that as soon as he undertakes to write, he ought to come as near that Idea of Perfection as he can.

The best Way to succeed is to pitch upon a good Model. We have good Models in Antiquity, and in our Age, wherein some Writers have treated some Points of History with great Ability. Among the ancient *Little* Historians, *Livy*, *Cæsar*, *Tacitus* and *Sallust* are generally proposed. Father *Daniel* says, he prefers *Livy* and *Cæsar* to the others; and he adds, that he could give very good Reasons for it, if he was to compare together those excellent Masters. But he believes that it is with History as it is with Painting. There are many good Painters, though their Manners be very different: There are also many good Historians, though their Characters be not the same. When a Picture, exposed to the Publick View, charms all those who are Judges of Painting, it must be a good Picture, whether it comes near the Manner of *Titian*, *Raphael*, or *Carache*. When an Historian pleases, without ever tiring the Reader, he is a good Writer, whether he took *Livy* for his Model, or *Cæsar*, or *Tacitus*, or *Sallust*.

But as a Picture is never generally approved by those who understand Painting, unless it be made according to the Rules of Art; in like manner, an History composed without Regularity, will never afford the same Pleasure to the Reader, as if the Historian had carefully observed the Precepts of the Historical Art. 'Tis true, there are some Histories well approved, though they hardly discover any Art: Such is the History of *Philip de Comines*. But it ought to be considered, that the Excellence of that Work proceeds from the Matter, and the judicious Reflections of the Author, and that it would be much more esteemed, if he had been able or willing to give it a more regular Form.

Vol. VI.

B b

There

There are certainly Rules for the Composition of an History, as well as for the Composition of an Oration, a Dramatick Piece, and an Epic Poem. These Rules have not been followed by many *French* Historians; which is doubtless one of the Reasons why they create such a Disgust. For though every body does not know the Precepts of an Art, yet most Men are sensible of the ill Effects arising from the Ignorance of those Precepts.

One of the most Essential is that, which concerns the Order and Disposition of Matters, from whence arises a Clearness spread through the whole Work, and not to be found in the general Histories of *France*. On the contrary, there is a certain Perplexity in those Histories, which makes the Reader uneasy, and occasions a great Confusion in the Memory; and therefore they do not afford the Pleasure and Usefulness of History; one of which consists in being well pleased with the reading of things past, and the other in remembering them.

An Historian must endeavour to imitate in this essential Point the Ancient and several Modern Writers, such as *d'Avila*, *Strada*, and some others, who cannot be read too much, in order to get that regular Way of Composing, whereby every thing appears in its proper Place. *Horace* expresses it in these Words:

*Ordinis hæc virtus erit & Venus, aut ego fallor,  
Ut jam nunc dicat, jam nunc debentia dici;  
Pleraque differat, & præsens in tempus omittat.*

This Precept concerns History no less than the Poem mentioned by that Author. For it is not always proper to set down Matters of Fact one after another, according to the Order of Time; and that very Order, if it be so scrupulously observed, occasions no small Confusion in History.

This Confusion is observable in the History of the first and second Races, when the *French* Monarchy was divided among many Sovereigns. The *French* Historians, like *Gregorius Turonensis*, are always going and coming from the Kingdom of *Paris* into that  
of

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of *Soissons*; from that of *Soissons* into that of *Austrasia*, and from thence into the Kingdom of *Burgundy*. What they say, looks like so many different Histories, which for want of Connexion, distract and confound the Reader by a Multitude of different Objects.

To prevent such an Inconvenience, an Historian ought to take an exact Survey of those Facts, that must be related. There are two Sorts of them, *viz.* the most important with respect to the Prince and the State; and others, which, though less material, ought not to be forgotten. The former have generally an Affinity with things transacted in other States; from whence it appears, that those things ought not to be separated in the Narration. Those Facts ought therefore to be put together, and intervoven one with another; and then by such a mutual Dependence, they have each of them their proper Place, and make up one and the same History; by which Means they may be more easily remembred.

As for what concerns those Facts, that are not so important, and consequently do not require a large Extent, a skillful Historian ought to insert them in the Body of the Narration, as it were by the by, and in such a manner as not to break the Thread of it. Thus there will be in History a Sort of Unity, which is no less requisite in such a Performance, than in a Romance, a Dramatick Piece, or an Epic Poem.

In the *French* History of the third Race, a Writer is free from that Perplexity of many Sovereigns, which gives as much Trouble to an Historian, as it he was writing the History of several Nations; but he will find it still very difficult to insert every thing in its proper Place.

He must always remember what Difference there is between Annals and a regular History. In Annals, or in a Chronicle, the Disposition of Matters is determined by Chronology. A Writer inserts, for Instance, in one Year the Causes of a certain Event; in the next, the Event it self; and in the third, the Consequences of that Event. If such a Method was observed in an History, it would be very dry and tedious. An Episode, thus divided and interrupted by other Facts

that have no Relation with it, loses its Gracefulness. Men naturally love to see a Cause attended with its Effect, and to have their Curiosity immediately satisfied. Upon such Occasions, which are very frequent in History, a Writer ought to have a greater Regard to the Series of things, than to the Order of Time, that he may unite those things which should not be divided.

But it happens sometimes that an important Affair, a Negotiation, for Instance, lasts many Years; that a Plot is a long time a contriving; that the Intrigues of the Conspirators are sometimes discovered, and sometimes renewed; and that the Conspiracy breaks out, but long after. Must an Historian follow in such a Case the Method just now mentioned? Must he, that the Readers may not lose the Sight of a Point of History which he has begun to treat, leave behind him the Transactions of Two or Three Years, and then return to them, when he has brought that Point to a Conclusion? Father *Daniel* does not believe it: He thinks that upon such an Occasion an Historian may take another Course; but he must be very careful not to break the Thread of the Narration too abruptly. He must carry on the thing, till he meets with some proper Conjunction, that may be, as it were, a testing Place for the Reader. And to apply this Rule to a Conjunction, he may leave off speaking of it at the time when it has been discovered, giving to understand that it will be renewed; and after he has given an Account of other Events, he must find out a Way that will naturally bring him again to his former Subject.

The same Method ought to be observed in Proportion, when many considerable things offer themselves together without any Dependence one from another; for Example, a War upon the Frontiers of the *Low Countries*, another towards the *Pyrenees*, a third beyond the *Alpes*, and at the same time a Negotiation for a Peace, as it happens sometimes in the *French History*. The Disposition of so many things, transacted in different Places, is very difficult, especially when a Writer is obliged to cut off some of them, that he may not leave the others too far; and when he resumes



sumes those which he had begun without finishing them; he must chiefly take care to bring into the Reader's Mind, by a proper Transition, a general Idea of what has been said, that he may easily resume the Thread of the Narration.

After all; 'tis impossible to propose a general Method upon this Head. An Historian must always have in his Thoughts the Clearness of History, and the Satisfaction of the Reader: He must, whilst he is writing, fancy that he is a Reader, and judge by that Means what is fit to be said in one place, and what in another.

It is a great Perfection for an Historian to dispose such a Multitude of different Objects in good Order, and to insert every thing in its proper place; but this is not sufficient: Things must be also set off and adorned. The Disposition of a Picture may be very fine; and yet the Colouring will be very bad, the Figures lame and ill proportioned, and offer nothing to the Eyes but what is dry and monstrous. Such will be the Fate of an Historian, if he has no Style, or knows not how to use that which is proper for an History.

It may be said of most of those, who have writ a general History of *France* in the *French* Language, that they are far from being valuable on Account of their Style. A Man of Taste cannot read two Pages in their Works, without observing that Imperfection. The best way to be convinced of it, is to compare their Way of Writing with that of several particular Histories which have been composed within these Thirty or Forty Years. That Difference proceeds from a certain Turn, and Sorting of Things, Thoughts, Expressions, Reflections, and Transitions, which make what we call Style; the Perfections or Defects whereof may be more easily perceived than explained.

The Style of History ought to be Noble, but Simple and Natural. It is in such a Style that *Cæsar* writ his fine Commentaries. That Style must be also lively, clear and precise. Had *Mezeray* been sensible of the Nobleness and Dignity that becomes History, he would have left out many trivial Sayings, Proverbs, sorry Jest, and mean Expressions.

Simplicity does not admit Rhetorical Figures and Amplifications, or too frequent Metaphors and Comparisons. History has an Eloquence peculiar to it, very different from that of the Bar and Pulpit. That Eloquence consists in a just Description of the Characters of Men, and of their Actions, Manners, and Passions, with short and lively Reflections arising from the Subject it self.

The Precision, as well as the Simplicity of History, does hardly admit of Common Places, though many Historians seem to have prescribed such a Law to themselves as to begin each Book, and sometimes each Chapter of their History with some Strokes of that Nature. Nothing makes a Reader more impatient than those Preambles, which he neither desires, nor expects. They must be fine and short, not to produce such an Effect; and 'tis certain they ought not to be frequent.

An *Exordium* in Point of History must not be far-fetched. A brief and perspicuous Account of the Scene that is to be opened, if it has something great in it, is generally the best and finest Introduction. Instead of it, a judicious and solid Reflection upon what has been already said in relation to what follows, or a mere Transition, is sufficient to begin the following Book, or the next Reign: Nay, it frequently happens that a bare continued Narration has something graceful in it. The Subject affords of it self a thousand different Ways, that may be used at different times for Variety sake.

The Style ought to be natural, that is, without any Affectation. Art and Wit must prevail through the whole Work; but without discovering themselves. An History, interspersed with Antitheses and ingenious Strokes, pleases the Reader at first, and tires him at last. Men desire to be entertained in a Book as in a Conversation, that is, after a natural manner. They are well pleased with a Man who speaks naturally; and could not endure him, if his Discourse went always in a Cadence. In a Word, *Cæsar* and *Livy* did not write so. *Virgil*, who may be looked upon as the most excellent Model of Narration, did not think, tho'

a Poet, that he might be allowed to be continually profuse of Wit in his *Æneis*; and his Judgment directed him in that Point, as in all others. Those lively Strokes have a good Effect, when they are not heaped up one upon another. They enliven a Narration, adorn a Reflection, and set off a Character. In this, as in all other things, an Historian ought to know how to keep within due Bounds.

The Shortness of the Narration consists in a just Extent, without which it would not be short, but lame. The Narration may be said to be short and precise, when an Historian leaves out all needless Digressions and Circumstances; when his Reflections are not too frequent, and his political Arguments groundless; when he has a close Expression, free from Periphrases and unnatural Turns, like those of an Author who is not Master of his Style.

The Clearness of the Style proceeds from an Expression well disposed, and free from Ambiguities, from an Expression which is not interrupted by Parentheses, nor perplexed with entangled Phrases, or too long Periods. Which is the reason why *Amiot's* Translation of *Plutarch* is still in great Esteem.

The Art of Transitions, whereby the several Parts of the Narration are linked together, is none of the easiest: They are in a Body of History, like the Joints and Ligaments in the Human Body. Matters of Fact, inserted one after another, without any Connexion, will not make a Whole, but an unfortified Heap.

A Transition being to join together what goes before and what follows, ought to have a Relation with both. There are a thousand Ways of proceeding from one Subject to another. Those that are worn out, trivial, and mean, ought to be avoided; such as these in *Mexera's*. Don't go about therefore to understand those small Factions, which the Historians of those Times have left in great Confusion; but observe, &c. You will not read hereafter such frequent Cruelties. But before we proceed to the Second (Race), let us see what was the State of France under the Merovingians. But have read not long ago, how the Neustrian and the Germanick made War one with another. This

Sort of Dialogue between the Historian and the Reader does not suit with the Majesty of History.

Father *Daniel* makes some other Remarks upon Transitions; and then he adds, that the Historical Style is so different from all other Styles, that the best is that which differs most from them.

Besides what has been said, the Author observes that the Purity of the Language ought to be found in an Historian. It is a Gracefulness different from that of the Style; for, says he, we read still with Pleasure *Montluc's* Commentaries, because they are written in a lively and natural Style, though the Language be superannuated. Most of those who have writ the general History of *France*, had not that Talent; and it plainly appears that *Mazerey* was not yet a Member of the *French* Academy, when he composed his History; for he would doubtless have learned in so good a School to write with greater Purity and Correctness. His Abridgment is more tolerable in that respect; but it is worse still upon other Accounts.

Our Author proceeds to those Ornaments, with which it is usual to embellish an History. The most considerable are Speeches, Sentences, and Descriptions, that is, the Characters of those who appear with the greatest Distinction.

As for what concerns Speeches, Father *Daniel* is of Opinion, that they should not be inserted in an History. He means such set Speeches, as are made upon a Deliberation about State Affairs, or by a General of an Army at the Head of his Troops. The Author does not approve that Custom, though it has been practiced by *Livy*, and some other Ancient Historians; because it is inconsistent with Truth, an essential Quality of History; For most of those Speeches are feigned, and a mere Production of the Historian's Mind. Some ancient Writers ought not therefore to be imitated upon this Head, because Reason should always prevail over Authority in things of this Nature. *Cicero* seems to have been of the same mind, speaking of those Harangues, which *Thucydide* has inserted in his History. *De Thucydide*, says he, *Orationes quas interposuit, laudare soleo; sed imitari, neque possim.*

*si velim, neque velim, se possim* \*. And *Boccalini*, in his *Ragguaglio di Parnasso*, tells us, in a pleasant manner, that an old Man having been found reading a *Madrigal* under a Laurel with Spectacles, the thing appeared scandalous to the Senate of that Country; whereupon the old Man was unanimously condemned to read a Harangue of *Guicciardini's* History, in order to expiate that Undecency.

Those Sentences, and Maxims, which contain a great Sense, are doubtless an Ornament to an History, when they appear in their proper Place, when they are not too frequent, and when they come out without any Affectation; as it were, under the Pen of the Historian. *Strada*, in his fine History of the *Low Countries*, seems to make too great a Shew of that Sort of Ornament, so far as to print his Sentences and Maxims in a different Character. History ought to be instructive; but an Historian must not assume the air and tone of a Doctor. Hence it is, that one of the most Learned and Polite Writers † of our Age says, speaking of *Achilles Tatius*, Author of the Romance of *Clitophon* and *Leucippe*, "That this Author knew not that Sentences are a great Ornament to History, when they are not proposed sententiously: "Otherwise they become magistral Lectures, and "discourage the Reader". The Style of History ought to be grave and pithy, and consequently sententious; but it ought to be so in its kind, as that of *Cicero*, in his several Ways of Writing. All his Works are full of Sentences without being perceived, because they are natural, and naturally inserted: They do not appear like an Ornament to the Discourse, but constitute the Body and Substance of it. Such is also the Character of *Livy's* Style. He has but a few Sentences and Maxims that look so; and yet he is so full of them, that we have seen a Book published in our Days with this Title: *Livy reduced into Maxims*. 'Tis according to this Notion that *Petronius* says,

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\* *Cicer*, de Clar. Orat.

† *M. Huet* Origine des Romans.

*Extraneum est ne sententia emineant extra corpus orationis, expressæ, sed in texto vastibus colore niteant.*

Lastly, as for what concerns Characters, it is certain that an Historian must not fail to give a full Description of those Persons, who have the greatest Share in his History. The Readers are not much concerned for others; and therefore it were not only needless, but also against the Rules of History, to break the Narration in order to draw their Characters. It is with History, as 'tis with the Stage: The principal Actors raise all the Attention.

The Characters ought to be inserted in their proper Places, and naturally: Otherwise they appear preposterous and unreasonable; for they are rather a Part, than an Ornament of History. An Historian must be very careful not to draw them all after the same Model: The Turn and the Strokes of each Character ought to be different; and the Matter ought to be so contrived, that when these Strokes are put together, they may agree with the Reader's Notion of the Persons whom they represent.

After these judicious Reflections upon History, Father *Daniel* shews by what means he has been enabled to compose a general History of *France* more valuable than any of those that have been published hitherto. If we want good Historians, says he, we have learned Compilers, and excellent Critics: *Duchefne's* Compilation is an inestimable Treasure, as well as Father *Labbe's* *Bibliothèque* of Manuscripts, and some other Books of that Nature, which the Author has made use of.

*Stephien Pasquier*, in his *Recherches de la France*, makes a great many judicious Reflections upon the Reign of the first Kings. The Works of several Learned *Benedictins*, consisting of Critique and Compilation, contain many Particulars, which adorn and ascertain a great Number of Historical Facts: Such are the Works of Father *Mabillon*, and Father *d'Achezy*: The former communicated to Father *Daniel*, among other things, the Secret History of the Abbot *Vala*, written by *Paschasius Radbertus*; wherein he has found a very particular Account of the Intrigues and

and Conspiracy of the Sons of the Emperor *Lewis* the *Debonnaire*, against that Prince.

*Ballandus*, and the other Jesuits of *Antwerp*, who helped or succeeded him in the Continuation of his great Work of the Lives of the Saints; Father *Sirmond*, in his Councils of *Gaul*; Father *la Cury*, in his Book concerning the Colonies of the same Country, afford many Epochs for the first and second Races of the Kings of *France*. The *Latin* History of *Valesius*, and his *Notitia Galliarum*, are Books full of Learning, which save a great deal of Labour.

The Author says, that he will not enlarge upon many particular Histories of Provinces and Cities, though several of them ought to be read more carefully, than most of the Works just now mentioned.

The Manuscripts of the King of *France's* Library, which Father *Daniel* wanted, have been communicated to him by the Abbot *de Louvois*. He has found in the Library of President *de Lamoignon*, and in that of *M. Foucault*, Counsellor of State, many curious and original Pieces. The first President *Nicolai* has imparted to him his Extracts of the Memorials of the Chamber of Accompts at *Paris*, and the Originals themselves, when he wanted to consult them. *M. Rousseau*, Auditor of Accompts, has also lent him many Manuscripts collated with the Originals. The curious Library, and the printed Works of the Abbot *Baluze* have been also of great Use to Father *Daniel*; and he is no less indebted to Cardinal *de Rohan*, and the Abbot *d'Esfrées*, for the Materials, which their choice and vast Libraries have afforded him.

Father *Daniel* has carried his History as far as the Death of *Henry IV.* which happened in the Year 1610. And therefore it reaches but twelve Years beyond that of *Mezeray*, which ends at the Peace of *Vervins* in 1598. One of the Reasons why the Author did not go farther, is, because 'tis not fit to publish the History of one's own Time, or of a Time too near it. An Historian will find it difficult, when some Persons are still living, who may be concerned in his History,

to

to observe this Excellent Precept of Cicero, *Ne quid falsi dicere audeat, ne quid veri non audeat* \*.

The Author concludes his Preface with these Lines :  
*May it please God, that this Work, the Matter whereof is so entertaining, maybe so framed as to take up the idle Hours of young People, and keep them from reading so many ill Books, which our Age has produced to the Prejudice of Religion and good Manners. I have often begged that favour of God, as I was writing this History.*

*The I<sup>st</sup> Volume of this History contains 1464. Columns, the II<sup>d</sup> 1919. the III<sup>d</sup> 2020.*

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\* *The Readers may see in these Mémoires, why Mr. de la Faille went no farther than the Year 1610. in his Annals of Toulouse. See Faille (la) in the Index.*





## ARTICLE LVII.

THE ORIGINAL *and Right of TITHES*,  
*for the Maintenance of the Ministry in a*  
*Christian Church, truly stated. To which*  
*is annexed the Draught of a Bill prepared*  
*to have been offered to the Parliament, in*  
*the Reign of King William and Queen*  
*Mary, Anno 1691. For the restraining*  
*of Pluralities of Benefices, with Cure of*  
*Souls. With Reasons for the said Bill*  
 By HUMPHREY PRIDEAUX, D. D.  
 Dean of Norwich. London. Printed  
 for Ranew Robinson; at the Golden Lyon  
 in St. Paul's Church-Yard. MDCCXIII.  
 In 8<sup>vo</sup> pagg. 323. and 30. besides the  
 Prefaces.

THE Author has divided this Treatise into five  
 Chapters, the First whereof concerns the *Original of Tithes*.

I. Dr. Prideaux having shewed that Men are bound  
 to worship God even by the mere Light of Nature, in-  
 fers from thence that the Ministers, appointed for that  
 Worship, ought to have a sufficient Maintenance. But,  
 says he, it is no easy thing to determine what Part of  
 our Income is requisite for that Purpose, by reason of  
 the various Circumstances of Places and Persons.  
 "For in large Towns, where there are many Souls to  
 "be taken care of, but little or no Territory yielding  
 "Tithes, there this Provision of a Tenth Part will not  
 "do; and in other Places, where there is a large Terri-  
 tory,

“tory, and few or no Souls, as in the Case of several  
 “Parishes in this Realm, (for some there are, which  
 “have neither House nor Inhabitant remaining in them,  
 “and others not above one or two) there it will over  
 “do. And therefore, as there is no Law of God to  
 “determine all Mankind to any one certain Part for  
 “this End; so neither is there any thing in the Nature  
 “of the thing, or the Reason of Man, that can lead  
 “us thereto”.

However, since no Order can be observed in any  
 Community, wherein God is worshipped, unless this  
 Matter be brought to a Certainty; it was found neces-  
 sary to fix the Maintenance of the Ministers of God,  
 in such a manner that this Settlement might be suffi-  
 cient in general, though it could not exactly have the  
 same Effect in every particular Place. The Author  
 believes, that a certain Part of every Man's Income  
 was consecrated for that Purpose in the early Ages of  
 the World. The Worship of God, and the Payment  
 of Tithes for the Support of it, went together in those  
 Days. “And if we consider, says Dr. Prideaux, of  
 “how general a Practice the Payment of Tithes an-  
 “ciently was amongst most Nations of the Earth, for  
 “the Support of the Worship of those Gods they a-  
 “dored, and the many Instances we have of this U-  
 “sage \* among the *Syrians, Phœnicians, Arabians,*  
 “*Æthiopians, Greeks, Romans,* and other Nations,  
 “there is no other rational Account to be given, how  
 “so many different People, of various Languages, and  
 “various Customs from each other, and who also  
 “worshipped various Deities, should all come to agree  
 “so exactly in this one Matter, but that it had been  
 “an ancient Institution sacredly observed by the first  
 “Fathers of Mankind, and after the Flood transmit-  
 “ted by them in a lasting Tradition to the Nations  
 “descended from them. And, if so, (and what has  
 “been said, I think, strongly proves that it was  
 “so) then we have not only the Practice of *Abra-*  
 “*ham* and *Jacob* for the separating a tenth Part of

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\* Concerning this, see Selden of Tithes, Chap. 3. Spencer  
 de Legibus Hebræorum, lib. 3. c. 10. §. 1.

their

“ their Increase for the Support of God’s Worship,  
 “ but also that of the ancient Patriarchs, who went  
 “ before them. And this I think fully proves it of  
 “ Divine Original, although there be no Divine Law  
 “ obliging all Mankind thereto”. Dr. *Prideaux* adds,  
 that since there was nothing in the Law of Nature,  
 that could move those Holy Men to consecrate the  
 tenth Part of their Increase to the Worship of God,  
 rather than the ninth, or any other Part, they did it  
 by God’s Direction. Hence it is that as soon as God  
 gave a written Law to his People, he ordered that  
 the tenth Part should be the Portion of the Ministers  
 appointed for his Service.

The Author makes several Remarks upon the *Mosaical* Law, from which he draws these two Inferences,  
 1. That the Law of Tithes given to the *Israelites*,  
 was, as to the determinate Part, a Law peculiar to  
 that People, being established by God, not as univer-  
 sal Governor of the World, with an Intent of obliging  
 all Mankind to the Observance of it; but as he was in  
 a peculiar and extraordinary manner their King and  
 Governor in that State of Theocracy they were under.  
 From whence it follows, that the Law of Tithes a-  
 mong the *Israelites* was only a Part of that Civil  
 Constitution, by which they were governed; and that  
 in its Nature and Obligation it was the same with the  
 Civil Constitutions of other States, only with this  
 Difference, that God himself was the immediate  
 Founder of their Commonwealth. 2. The second In-  
 ference is this: Since Tithes were only to be paid in  
 the Land of *Canaan*, to the Tribe of *Levi*, and for  
 the Service of the Temple; that Law ceased to be ob-  
 ligatory, when the Gospel put an End to the *Mosaical*  
 Constitution. We find nothing concerning Tithes in  
 the Christian Law, which was not made for one Na-  
 tion, but for all Mankind; and Christians are only  
 under a general Obligation of providing for the Main-  
 tenance of their Ministers in the most proper Way.  
 There is scarce any thing in the New Testament more  
 fully and strictly enjoined, as the Author shews at  
 large.

II. In the Second Chapter, Dr. *Prideaux* undertakes to resolve this celebrated Question, *Whether Tithes be due to the Ministers of the Gospel by Divine Right?* In order to it, he lays down the following Positions.

1. There is a Difference between a Divine Right, and a Divine Original. For though whatever is of Divine Right, must have its Original from a Divine Appointment; yet there are many things, which were first appointed by God, and consequently of Divine Original, which are not now of Divine Right.

2. A Divine Right is that which accrues from a Divine Law; and therefore to create in any thing a Divine Right, there must be a Divine Law in full Force, commanding and requiring that thing from us. This Divine Law might be either Natural or Positive. The Natural Law is that, which God writ in our Hearts from the Beginning; and by which all Moral Duties are of Divine Right due from us. The positive Law of God is that, which was given by Divine Revelation: That Law is either particular or general. It is particular, when given only to particular Persons, or to a particular Nation, or when appointed only with respect to the particular Times, in which it was given, without laying any Obligation upon succeeding Ages. A general positive Law of God is that, which concerns all Mankind, without any exception of Persons, Times, or Places.

3. A thing is said to have only a Divine Original, when it has been appointed by God, without a Divine Law obliging all Mankind to the Observance of it.

4. The Practice of Holy Men Divinely inspired and Divinely directed, does not prove a Divine Right; but it does very well prove a Divine Original.

5. In the matter of Tithes, there are two things to be considered; *First*, The Maintenance of those, who officiate in Holy things; and *Secondly*, The Determination of it to a tenth Part of our Annual Increase.

6. That the Ministers of Religion should have a Maintenance sufficient to support them in their Ministry, is certainly of Divine Right; the Law of God, both Natural and Positive, laying an undeniable Ob-

Obligation upon all Men to provide for such a Maintenance.

7. The Determination of this Maintenance to a Tenth Part of our Annual Increase is not of Divine Right; there being no Divine Law, either Natural or Positive, obliging us to it. To the *Jews* it was of Divine Right, because they had a Divine Law requiring it from them; but this Law not reaching us, and there being none other given, either before or after the Law, that requires it from all Mankind, it must be confessed that there is no Foundation to lay Claim to this particular Part, as being due of Divine Right, exclusive of all other Means and Provisions, which may be made for this Purpose instead of it.

8. Though the Payment of Tithes be not of Divine Right; yet it is of Divine Original.

9. Since Tithes had their Original from God, and it was by his Direction that they were paid by Holy Men before the Law, and by his Command that they were appointed among the *Israelites* under the Law, this reaches us as a *Divine Precedent*, though not as a *Divine Law*: and as far as a Precedent can be obligatory in any Government, it does, in God's Government of the World, lay an Obligation upon all Mankind to do the same.

Here the Learned Dean makes several judicious Remarks upon the Nature and Obligation of *Precedents*; and then proceeds to the *Precedent* relating to Tithes. In treating this Part of his Subject, he begins with stating the Case; and, in the next place, he shews what Obligation arises from the Precedent which God has given us about Tithes.

As for what concerns the State of the Case, it is agreed on all Hands that the Law of God from the Beginning, which has been ratified and confirmed by the Gospel, requires that a Ministry should be maintained for the Support of his Worship, and consequently that a Portion of every Man's Substance should be set apart for this Purpose. What that Portion is to be in this or any other Land is the Case, which falls under this Law to be determined. The Law of God teaches us in general, that his Ministers ought

to have a sufficient Maintenance ; and therefore that Maintenance must be determined by the End and Intent of that Law, which is the Support of God's Worship in such a manner, as will best tend to God's Glory, and Man's Everlasting Salvation. That Part therefore of our Income, which will make up such a Maintenance for God's Ministers, as will best enable them to answer this End, must be the Part which is to be consecrated to this Purpose. From whence it appears, that the Decision of this Case depends wholly on the adjusting of the Means to the End, that is, the proportioning the Maintenance of God's Ministers to the Support of his Worship. This must be done, either distinctly for every particular Place or Parish, or else by one uniform Rule for the whole Community. To do it the former Way would lay the Burden very unequally upon those, who are to bear it, that is, more in one Place and less in another, according as in one Place more and in another less would appear sufficient for the End intended ; and after all the Care that could be taken, it would be scarce possible to look through every Circumstance necessary to be considered in adjusting of this Point, so as exactly to hit it. Nay, supposing it could be done, the doing of it would be attended with so many Perplexities, Difficulties, and Confusions, and so many Reasons would continually require an Alteration of the Proportion stated, that this Method would be utterly impracticable. This shews the Necessity of one uniform Rule concerning this Matter in every Community. Here Two Things are to be attended to: First, The Burthen must be made equal to all those, who are to bear it: Secondly, The Portion to be set apart must be sufficient for the End intended. The First will be fully answered by fixing it to one certain Part of every Man's Income. But what that Part is, which will best answer the other is the Difficulty. To fix on such a Part for the whole, as may exactly be sufficient in every particular Place, is impossible, both because of the Inequality of the Territories, into which Parishes are divided, and also the Inequality in the Merits, Sufficiency, and other Qualifications and Circumstances of the Ministers. And

And therefore all that can be done in this Matter, is to appoint such a Part for the whole, as may be, as near as possible, sufficient for the whole, and which for the most part will best provide for every Particular, so that, if there be any Defect, it may proceed only from the unavoidable Inequality of the Distribution.

Thus the Matter is reduced to this Question: *What is the fittest Portion of our Substance to be set apart in every Community, for the Support of God's Worship in the Maintenance of those who minister in it?* The Law of God has not determined this Question: We are only commanded by it to provide for the Maintenance of God's Ministers. But we have God's Precedent to direct us in the Execution of that Law, because when he founded the Commonwealth of *Israel*, he allotted the Tenth Part of every Man's yearly Income to the Ministers of Religion. The Author undertakes to shew, that this Precedent obliges us to do the same in the like Case, and he proves it by several Reasons. 1. Because it is God's Precedent. 2. Because we can no where else have a sure Guide to direct us in the present Case. 3. Because, when God gives us his Precedent, we cannot vary from it without offering Indignity to him. Dr. *Prideaux* enlarges upon these Three Reasons, and answers an Objection that might be made against them, *viz.* that the Case is altered. It will be objected, that the Tithes prescribed by God were only for the *Levitical* Priesthood, under the *Mosaical* Oeconomy, and calculated only for the Land of *Canaan*; and therefore that Priesthood with the whole Oeconomy being abolished, and we now being under a different Priesthood, and a different Oeconomy, this makes such an Alteration in the Case, that the Precedent is not applicable to it, and therefore it can be of no Force to oblige us to do the same.

In Answer to this Objection, the Author denies, *First*, That the Alteration of the Priesthood makes any Alteration in the present Case, or that there ever were any Reasons for the Payment of the Tenth Part to the *Levitical* Priesthood, which do not hold good, for the same Payment to the Christian; and therefore

the Change of the Order can be no Argument for the Change of the Maintenance.

If the Ministers of the Christian Religion do not deserve that Tithes should be paid to them, as they were paid to the Ministers appointed by the Law of *Moses*, it must be for one of these following Reasons. 1. Because the Work and Duty of the Christian Priesthood is lesser than that of the *Levitical*. 2. Because the Qualifications necessary to the Ministers of the Gospel, are inferior to those that were requisite in the Ministers of the *Mosaical* Law. 3. Because the Christian Priesthood is not so valuable. 4. Because it does not require so great Charges for the Maintenance of it. 5. Because it is otherwise sufficiently provided for. 6. Because so great a Number of Ministers is not necessary under the Christian Oeconomy. The Author confutes all those Arguments in the following manner.

1. It cannot be denied, that the Work of the Christian Priesthood is far greater, than that of the *Jewish* Ministers. The latter were only to attend the Service of the Sanctuary, not constantly, but once in Four and Twenty Weeks. For the Priests, as well as the *Levites*, were divided † into four and twenty Courses, each of which went up to *Jerusalem* to serve a Week in its Order; the Priests to attend the Offerings of Incense, Sacrifices, and Oblations; and the *Levites* to be Porters, and Singers, and to perform all other Offices under the Priests. Each \* Course being subdivided into seven Classes, each Class served its Day; and when the Week was over, they went home, and were succeeded by another Course. From whence it appears, that no Priest or *Levite* served more than two Days in a Year, excepting the great Festivals. When they were at home, they had nothing to do with respect to their Sacerdotal Office, till their Course came about again: Besides, they were allowed to go to the War, to till the Ground, and to do any other Business, like other Men.

† Maimonides in *Kele Hammikdash*, cap. 2. Sect. 9. and cap. 4. Sect. 3. 1 Chron. c. 24, and 25.

\* Maimonides *Kele Hammikdash*, cap. 4. Sect. 11.



'Tis true, the Scripture says, † *the Priests Lips should keep Knowledge, and the People should seek the Law at their Mouth.* But this was only understood in this Sense, that they should be ready to instruct all those, who consulted them, in all the Rites and Ceremonies of the Law, and enable them to perform those Rites and Ceremonies in such a manner as God required.

As for the Synagogues of the *Jews*, in which public Prayers were constantly performed, and Sermons preached every Sabbath-day, to instruct the People in the Duties of Religion; the Priests and *Levites* were not obliged to attend that Service. The Ministers of the Synagogues were indifferently chosen out of every Tribe. Each Synagogue had ten Ministers; and in the time of our Saviour there were \* four hundred and eighty Synagogues in *Jerusalem* only, by which one may judge what their Number was through the whole Land. Besides the Tithes, first Fruits, and Oblations, which the People paid to the Priests and *Levites*, they were also obliged to maintain the Ministers of their Synagogues. It appears from what has been said, that the Ministers of the Gospel have a much greater Work, than those of the *Mosaical Law*, since they must administer the Sacraments, preach constantly the Word of God, take upon them the Care of Souls, and daily watch over them. Their Office takes up all their time, and allows them no Leisure for any other Employment. Besides, they are forbidden by the Law of this Realm †, under great Penalties and Forfeitures, to engage in any other Work.

2. The Qualifications requisite in the Ministers of the new Covenant are much above those of the *Levitical Priesthood*. The whole Duty of the latter consisting only in the Service of the Sanctuary, in offering Sacrifices, Incense, and Oblations, no Endowments of the Mind, either natural or acquired, were necessary

† Malachi 11. 7.

\* Talmud Hierosol. in Megillah fol. 73. col. 4. Rabbi Solomon in Esaiam, cap. 11. v. 1.

† Statute A. 21. H. 8. c. 13.

for the Performance of it; and therefore in order to be admitted to the Priesthood, they were only examined upon these three Heads †. 1. Whether they were of the true Sacerdotal Line legitimately descended. 2. Whether they were of the full Age, which the Law required for their Admission. 3. Whether they were free from all bodily Blemish. After such an Examination, they were immediately admitted into their Office, though they wanted all other Qualifications. But it is quite otherwise with the Christian Priesthood. The Ministers of the Gospel being to preach the Doctrine of Christ and his Apostles, and to defend it against all Opposers, must needs have a sound Judgment, and a great Knowledge, not only of the Scripture, but also of many other things, which are not to be acquired but by long Study, hard Labour, and a chargeable Education.

3. The Excellency of the Gospel does very much exceed that of the *Mosaical* Law, and therefore it cannot be doubted, that the Christian Priesthood is much more valuable than the *Levitical*.

4. The Office of the Ministers of the Christian Religion is more chargeable, than that of the *Levitical* Priesthood, which consisted only in Bodily Labour; and therefore any Man of that Race, who had no Imperfection in his Body, and had attained a full Age, was judged sufficiently qualified for the Discharge of that Ministry.

Besides, they had no particular Districts for the Execution of their Office, but lived together in the Cities, that were assigned them. Each of them had not his particular Work in the Priesthood: It was divided to them by Lot at the Time of their Ministration: And tho' they went to *Jerusalem*, when their Courses came; yet this was but twice in a Year; and then they were at no Expence, being maintained out of the Sacrifices; and whenever they officiated, they had a Reserve over and above for the Support of their Families. Thus they were in all things, as to their Way of Living, on the same Level with others, and no way

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† Maimonides in Biath Hammikdash. c. 5.

obliged by reason of their Office to any greater Expence, than if they had been without it. But the Case of the Christian Priests is quite different. They ought to be Men of Parts and Learning: Their Education is chargeable. Besides they have their particular Districts or Parishes, where they officiate, and live as publick Persons. They are frequently resorted to; which occasions no small Expence: And it is their Duty to be hospitable, and charitable to the Poor. These Considerations plainly shew that the Office of the Ministers of the Gospel is attended with much greater Charges, than that of the Sons of *Levi*.

5. It cannot be said, that the *English* Clergy want no Tithes, because they are otherwise sufficiently provided for. "Although most Churches among us have  
"Manfes and Glebes, and were most of them originally  
"founded in them; yet these fall vastly short of a  
"sufficient Maintenance, and are so far from being an  
"equivalent to the Tithes, that it would be well,  
"if they could in this Land half make amends for  
"what is by Compositions, Customs, and Prescriptions,  
"deducted from them; besides what is lost by  
"the Concealments, and Frauds of those, who are to  
"pay them. Moreover, if we take the Precedent  
"from the *Levitical* Priesthood in its utmost Rigour,  
"it will plead for much more than the Tithes, which  
"are now claimed for the Maintenance of the Christian  
"Priesthood. To answer our Glebes, they had  
"their forty eight Cities assigned them to dwell in,  
"which with the Suburbs or Fields adjoining made  
"about \* a thirtieth Part of the Land of *Canaan*;  
"a Proportion to the whole, which all the Glebes  
"and Church-lands in this Kingdom do not by much  
"amount to". The Author adds, that there was a  
second Tithing, in which the *Levites* had also a great  
Share. Besides those second Tithes, and the Cities  
abovementioned, they had a great many Emoluments  
and Perquisites, which vastly increased their Revenue  
above that of the Christian Ministry in this King-

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\* See *Comber of Tithes*, Part. 2. c. 2. p. 10. where the Proportion is demonstrated.

dom. The Author gives a List of all those Perquisites out of *Mamonides*; and then makes this curious Observation. "If we put together, says he, the Glebes and Church-Lands in this Realm, they will not come to above One Hundred Thousand Pound *per Annum*. What belongs to Bishops, and Deans, and Chapters, at the largest Computation, reckoning in their Fines as well as their Rents, I cannot make to arise higher than Seventy five Thousand Pound *per Annum*; and of this at least a third Part being in appropriated Tithes, there remains only fifty Thousand Pound *per Annum* in Lands belonging to all the Bishops, and Deans, and Chapters in this Realm: And if we add thereto the Glebe-Lands belonging to Parish-Churches, fifty Thousand Pound *per Annum*, I reckon, is the highest Value they can be laid at. So then the whole Income of all the Church-Lands and Glebes in *England and Wales*, will amount to One Hundred Thousand Pounds *per Annum*; which, computing the Value of all the Lands of both, that is, the whole Realm, at fifteen Millions *per Annum*, (as it is † usually reckoned at) is about the hundred and fiftieth Part of it; whereas the Cities and Lands alone assigned the *Levitical* Ministry in *Canaan* was a thirtieth Part of that Land, which is five times as much: And this is but one of those many Particulars, which (I have shown) did over and above their Tithes belong unto them".

*A further Account of this Book may be seen in Art. LX.*

*The following Article will not be unacceptable to the Readers I take it from the A&A Eruditorium.*

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† Dr. Davenant's *Discourse on the publick Revenues, and on the Trade of England*.

ART I.



## ARTICLE LVIII.

**O**BSEVATIO circa Scientiam Universalem Sinensium, in libro Confucii, in charta Sinensi duobus spissis majoris formæ Voluminibus scripto, exhibitam: quod MStum penes ipsos Jesuitas Parisienses & Antverpienses fuit, quo tempore partem ejus mutilam ediderunt: jam vero a V. Cl. AYMONIO, Verbi Divini apud Hagienfes Ministro, asservatur, qui editionem integram meditatur.

**H**Abebit vero nova Editio hæc præcipua: I. Patebit inde, Jesuitas vix tertiam MSti partem publicasse in editione Paris. 1687. folio vulgata, Regique Galliæ dedicata. Illa enim non nisi 274 paginas continet, majori insuper charactere; MStum vero 950, & quidem minoribus literis, quod adeo cum prodibit, duo in folio Volumina 500 minimum quodlibet paginarum constituet. II. Deceptum esse ab iisdem Jesuitis Galliæ Monarcham, variosque Pontifices cum omnibus Sedis Romanæ Cardinalibus, qui de gravi processu, ex his materiis Theologicis, Philosophicis, moralibus, ritualibus & politicis inter Jesuitas & reliquos variorum ordinum Missionarios Sinenses nato, sententiam tulerunt. Neque enim horum Memoriarum, Relationes, Facta, aliaque scripta suffecerunt ita demonstrandis, aut tam authentice probandis falsis & fraudibus Jesuitarum, ut quidem apparent in his Voluminibus, ab aliquot hujus ordinis Missionariis celebrioribus scriptis, qui sane suos characteres & signa ibidem cum approbatione

Cousinii

Cousinii, qui potestatem imprimendi Gallix regis nomine fecit, exstantia negare non audebunt. III. Prolixa præfatio, sub forma Dissertationis præliminaris præmittenda, cujus dimidia pars manu ipsius P. Coupletii, Generalis Missionariorum Sinensium Jesuitarum Procuratoris, scripta, evidenter in parte secunda detegit, necessariam fuisse Societati Operum Confucii depravationem, partim ut reliqui Missionarii Romæ damnantur, partim ut a Pontifice & missiones Jesuitarum, Christianismum adoptando cultum Sinensium idololatricum infucantium, & scripta ab iisdem in Europa super diversis his materiis edita approbarentur. IV. Multa falsa maximi momenti hic indicabuntur, quæ reliqui Gallix & Italix Jesuitæ commiserunt imitati P. Coupletium ejusque Collegas hac in re præcuntes, edendo hoc opus, non nisi resectis & mutatis omnibus, quæ Systemati Jesuitarum videbantur adversa, suppresso insuper integro textu Sinensi, ut glossas plane sensui literali Aphorismorum Confucii aliorumque Philosophorum Sinensium contrarias substituerent. Patet hoc ex dogmatibus satis gravibus. E. g. pag. 1. §. 1. Lib. 1. textus Sinensis MSti Confucii habet : *Tà tuo chi tao sai mim te : i. e. magnum Principum sciendi institutum consistit in exponendo rationalem naturam* ; Jesuitæ addiderunt : *a cælo inditam, ut scilicet hæc ceu limpidissimum speculum absterfis pravorum appetituum maculis ad pristinam claritatem redire possit*. Quibus intelligunt, animam rationalem de cælo descendere, lumina vero ejus peccato originis esse obfuscata ; cum tamen textus Sinensis de eo sileat, nec huic similia aut Confucius aut Discipuli ejus unquam scripserint. V. Ipse textus Sinensis, & quod ejus in editione Parisiensi editum & quod suppressum, apponetur, addita vera omnium terminorum Sinensium Latine translatorum significatione literali. Distinguetur præterea a falsis Jesuitarum glossis minuto caractere adjiciendis, ut intelligat quisque, quid Confucium ejusque discipulos autores habeat, & quid additum aut truncatum a Jesuitis in celebri illa editione, cui reliqui omnes Sinensium Missionariorum Jesuitarum libri innituntur. Poterunt ergo sententiæ in horum favorem a Pontificibus contra reliquos Missionarios, præcipue

eos

## ART. 58. of LITERATURE. 395

eos qui sunt e seminario missionum exoticarum Parisiensium, latæ, in Aula Romana revocari, cum contenta hujus MSti non depravata prodibunt. Tradent illa veram Sinensium doctrinam, ac omnia ad cultum, disciplinam moralem & religionem eorum spectantia, quæ nunquam antehac tam diffuse & plane descripta sunt. VI. Adnotabuntur præterea plussquam 500 loca ac glossæ varæ ex celeberrimis Philosophis Sinensibus desumptæ, & ad marginem imamque paginarum partem pulcherrimi hujus. MSti a Jesuitis & Mandarinis, qui magnam hanc collectionem apud Sinenses compilarunt, eo fine adjunctæ, ne quid scientiæ & regularum Sinensium Generalem eorum Romæ lateret; neutiquam vero, ut typis vulgarentur, unde nec nisi minimam partem aliena plane specie obductam & depravatam luci publicæ exposuerunt. VII. Adjiciuntur figuræ hieroglyphicæ, quarum quæ maximi mysterii & momenti, in editione Parisiensi suppressæ sunt, quia exhibent consilium, quod iniverunt Jesuitæ de exauctorando Imperatore Tartarico, inque ejus locum substituendo quodam ex stirpe veterum Imperatorum Sinensium, in Scholis Jesuitarum educato & a Mandarinis & Præfectis provinciarum & urbium huic Societati faventibus adjuto. Multas quippe Jesuitarum Societas in vasto hoc Imperio jam possidet regiones, in quibus metalli fodinæ, aquas, in quibus margaritæ, & portus, in quibus urbes commerciis aptissimæ: quæ omnia prætextu religionis occupavit per privilegia a Mandarinis hujus sectæ impetrata ab Imperatoribus Tartaricis, quibus multi Ministri status & Mandarinis ex ordine Jesuitarum sunt. Quare eorum potentia in Aula Pæquinesi factum, quod Cardinalis Turonius varique Missionarii eorum consiliis adversi carceri inclusi, frustra Pontifice ad liberandos eos omnia tentante, una cum Eminentissimo hoc Præsule perierint.



A R T I.



## ARTICLE LIX.

## LEIPSICK.

MR. Walchius has published a new Edition of *Phadrus* with a Commentary.

*Phadri Fabularum Æsopiarum Libri V. quibus accesserunt Symposius, Gabria & Antonini Liberalis Fabula, & publici Syri Sententia, cum Commentariis Jo. Georgii Walchii. Lipsiæ. 1713. in 12°*

The same Author designs to put out a Book, *De falso & merito suspectis præjudiciis Latina Lingua.*

## HOLLAND.

MR. Le Clerc informs us in his *Bibliothèque Choïse* \*, that a Person of a most eminent Dignity (I fancy he means Cardinal *de Polignac*) has undertaken to confute *Lucretius* in very fine *Latin Verses*.

The Author having said that there is nothing so great, and so worthy of our Attention, as the Creator of the World ; and that he designs to attack the Doctrine of *Epicurus*, and the celebrated Poet who explained it, and by that means to bring the Muses to the Knowledge of Truth, breaks out into these Words:

*Sed quid ego hic Musas ? Te Causa & Regula Mundi  
Omnipotens, aterna Dei Sapientia, Virtus  
Et Mens & Ratio, vitæ Dux optima nostra,  
Ipsaque Lux animi, te solam in vota vocabo.*

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\* Tom. XXVI. Part. I.



# ART. 59. of LITERATURE. 397

Here follows another Passage concerning the Punishment of the Wicked after Death :

*Nam si dum Superos tremimus, dum fulmen Olympi,  
Terribilesque minas, iramque Tonantis & Orci  
Supplicia, aternosque ipsi exhorrestimus ignes,  
Peccamus tamen. & terras scelera omnia mergunt;  
Quid si vindicta nullus timor? Undique cades,  
Undique flagitia, atque hominum natum esse pigeret.*

The Author addresses himself to *Epicurus* in the following Lines.

*Perfugium potius culpæ, solisque benignus  
Perjuris, ac fœdis fragis, Epicure, parabas.  
Unam hominum facem poteras, devotaque furcis  
Devincire tibi capita, invictæque patronus  
Nequitia tantum, scelerisque adsertor haberi,  
Cui tales animos viresque atque arma ministras.  
Degener ille bonis etenim non ingruit horror,  
Quem perimis, sibi nec restingui Tartara possunt,  
Quos bene gesta satis tranquillans, ipsaque morum  
Integritas, & parta quies; moderamine casto,  
Vindicat à misera longè formidine pœnæ.  
His procul anguicomæ strident, crepitantque flagellis  
Eumenides; procul his æterna incendia fumant.  
Præclarum officii genus, & bonitatis, iniquos  
Solari, mercede sua fraudare merentes!*

## L O N D O N.

**F**our Letters, which passed between the Right Reverend the Lord Bishop of Sarum, and Mr. Henry Dodwell, printed from the Originals. London: Printed for Richard Smith, at the Sign of Bishop Beveridge's Head in Pater-Noster-Row, near Cheapside. 1713. In 12<sup>o</sup> Pagg. 39.

The first Letter contained in this small Book, and written by the late Mr. Dodwell, begins thus :

“ Right

*"Right Reverend Father in God,*

"I am glad that the Extinction of the late Schism has enabled me to own your Spiritual Titles, but shall be more so, if a like Providence may put in my Power to acknowledge your secular Honours also.

At the end of this Letter, Mr. *Dodwell* desires the Lord Bishop of *Salisbury* to confirm his Children, or to give him leave to get them confirmed by some other of his venerable Brethren; and then he goes on thus: "I value this Ordinance more than the loose *Latitudinarian* Opinions of this Age would oblige me to do; as taking it for the true Baptism of the Spirit, derived from the Apostles. This will make me to value the more, the Favour hereby conferred on my Children, if they may receive this Office from you, which may entitle them to so great Benefits, as are the Consequents of the Inhabitation of the Spirit. In the mean time, I beg another Boon of your Prayers and Episcopal Benediction upon me and mine.

I am

Shottesbrook,  
near Maiden-  
head. Feb. 10.  
1710-11.

*Your Fatherhood's*

*Unworthy Communicant,*

HENRY DODWELL.

See Art. LXVI.

I have just now received the *Journal des Sçavans*, wherein the Authors give their Judgment about Father *Daniel's History of France* in the following Words. "It appears to us, that nothing is wanting to it, either in the Choice and Connexion of Historical Facts; or in the Disposition of those Facts, and the Reflexions of the Author; or in the Dignity and Gracefulness of the Style. Father *Daniel* has interspersed through his Work the most solid Maxims of Piety, without any Affectation; and is no less successful in describing Battels, and unfolding political

“tical Mysteries, than in setting forth Quarrels on  
 “Account of Religion. He carefully observes the  
 “different Manners and Customs of the *French Nation*  
 “on in the different Ages of the Monarchy, and shews  
 “particularly by what Degrees they have carried the  
 “Art of War to its Perfection”.

I shall give a further Account of *Father Daniel's*  
 History in a proper time, because what I have said of  
 that great Work in the LII. and LVI. Article, is not  
 sufficient to satisfy the Curiosity of the Readers.

## ARTICLE LX.

A FURTHER ACCOUNT of The Original and Right of Tithes for the Maintenance of the Ministry in a Christian Church truly stated. By HUMPHREY PRIDEAUX, D.D. Dean of *Norwich*.

6. THE † last Objection, that may be raised against the Payment of Tithes to the Clergy of this Kingdom, by virtue of the *Precedent* which the Law of *Moses* affords, consists in this, *viz.* that the Ministers of the Gospel in *England* are not so numerous with respect to the whole Nation, as the Priests and *Levites* among the *Israelites*. According to Dr. *Prideaux's* Computation, the Number of all the Inhabitants of *Palestine* in the Reign of *David* amounted to Seven Millions Eighty Thousand; and it appears from 1 *Chron.* XXIII. 3. that the Priests and *Levites* were then Thirty Eight Thousand; which is about the Hundred Eighty Seventh Part of the whole. The

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† See the first Part of this Account in Art. LVII.

Inhabitants of *England* are by common Computation at least \* Seven Millions; and therefore their Number is much the same with that of the *Israelites* in the Reign of King *David*. But the *English* Clergy do not exceed Ten Thousand, and consequently are not much above a Fourth Part of the Priests and *Levites*, to whom Tithes were paid by the Law of *Moses*, though the Number of the People is almost the same. It may therefore be objected, that a Precedent for paying the Tenth Part of every Man's Income, to maintain Thirty Eight Thousand Ministers, cannot in a Community of the same Number hold good for the same Payment to maintain a Ministry, that consists only of Ten Thousand Men. For it will be said, if a Fourth Part of the Number of Ministers, who ministered under the Law, is now sufficient under the Gospel, a Fourth Part of what was then given, may also suffice for their Maintenance. The Author answers this Objection in the following Manner.

*First*, It does not appear, that the *Israelites* had no more Ministers of Religion than were necessary; or that we have as many as we want. They attended only one Temple; the Clergy of this Kingdom attend above Ten Thousand. They were upon their Courses only Two Weeks in a Year, and upon Service only Two Days of those Two Weeks: The Christian Ministers are bound to exercise their Functions all the Year round; and if the same Duty had been incumbent upon the *Levitical* Ministry, instead of Thirty Eight Thousand, which was their Number on King *David's* Roll, an Hundred Sixty Six, that is, the Seventh Part of a Course (for no more of them were actually upon Service at the same time) would have been sufficient for the whole Ministration. But, on the other hand, were the Christian Ministers as many now, as the *Levitical* in the Time of *David*, there would be Work enough for them. In this Case, every one would have One Hundred Eighty Six Souls under his Charge,

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\*Dr. Davenant's *Essay upon Ways and Means for supplying the War*, p. 136.

which

which is enough to take up the Care of any one Man; and many of our Parishes do not consist of more. Which shews that if the matter was to be decided according to the Number that is necessary, we should want a far greater Number of Ministers under the Gospel, than the *Israelites* under the *Mosaical* Oeconomy.

*Secondly*, 'Tis to be observed, that if the Tithes had been appointed under the Law of *Moses* to maintain precisely a certain Number of Ministers, their Number should have been determined: Otherwise every Alteration in the Number would have broken the Proportion stated, and overthrow the very Foundation on which the Law was made. But there never was any Ministry in any Religion more uncertain, as to the Number, than the *Levitical*; for it was not proportioned either to the Work; or Territory, or the Body of the People, but to the Number of the First-Born, who were saved from the Sword of the Destroying Angel in the Land of *Egypt*. God having spared the First-born of the Children of *Israel* claimed for this reason an especial Right to the First-born; and instead of them, having by way of Commutation and Redemption accepted the Tribe of *Levi* to serve in his Sanctuary, the Ministry of Religion was from that Time fixed to that Tribe, and consequently liable to be more or less numerous, according as that Tribe encreased or decreased. Hence it came to pass, that whereas they were only Eight Thousand Five Hundred and Eighty, when first appointed for the Service of God, they did afterwards grow to be Thirty Eight Thousand in the Reign of *David*; and on the *Babylonish* Captivity; they decreased again to the Number of Four Thousand Six Hundred and Twenty; for there were no more of them on the Restoration of the Temple after that Captivity. But in the Time of our Saviour, they seem to have been as numerous as in the Time of *David*. Thus their Number being so different and uncertain, it cannot be said that their Maintenance was fixed to a tenth Part of every Man's Substance with respect to their Number; because nothing can be fixed to a Certainty with respect and in proportion to that, which is liable

to so great and Uncertainty, as the Number of the *Levitical* Ministers was under the *Mosaic* Dispensation.

*Thirdly*, Supposing that under the Gospel we want only a Fourth Part of the Number of Ministers appointed by the Law of *Moses*, it will not follow from thence that the Tithes ought not to be paid to our Clergy, because the Tithes were not a Fourth Part of what the Law allotted for the Maintenance of the *Levitical* Ministry, as we have seen above. Thus the Tithes paid under the Gospel amount to no more than that Fourth Part, which is insisted upon in this Argument. "And had the Gospel Ministry in this Land," says the Author, "a Fourth Part of the *Levitical* Maintenance duly paid them, though their Labour and Work be above an Hundred times as much (for the Ministers of the *Levitical* Order were actually on Service only two days in a Year, as I have shown) I durst promise in their behalf, they shall never desire any more. I wish I could say they have Half as much".

*Fourthly*, Granting that the *Levitical* Dispensation required Four Times as many Ministers, as are necessary under the Christian; that the same Tithes, which are now paid, were their whole Maintenance without the Additions above-mentioned; and that this Maintenance was only established with respect to their Number; yet this will be but one Reason for lowering the Maintenance of the Christian Ministry against many others, which plead as strongly for the Increase of it. If the lesser Number of Christian Ministers may be alledged as a Reason to lessen their Maintenance, it may be said on the contrary, that it ought to be increased, because they undertake a greater Work, and undergo a greater Labour; because they ought to be endowed with higher Qualifications; because their Dignity is more eminent; and because their Education and the Discharge of their Office require a greater Expence.

Thus

Thus the Author, having shewed, that the *Change of the Priesthood* does not alter the Case, as to the Precedent, which God has given in the *Mosaical Law* for the Payment of Tithes to his Ministers, undertakes to prove in the next place, that no such Alteration is made by the *Change of the Country*. It is objected, that Tithes were given by the *Mosaical Law* only for the Land of *Canaan*, where the Ground usually produced, taking one Part of it with another, a Return of Forty fold; and therefore no Precedent can be drawn from thence for the Payment of the same Portion in another Land, where the Ground being less fertile produces a much lesser Return, as in this Kingdom, where the Return seldom amounts to above a Fourth Part as much.

1. In Answer to this Objection, the Author is willing to acknowledge that the Land of *Canaan*, when inhabited by the *Israelites*, was much more fruitful than *England*.

2. But, says he, this Difference makes no Alteration in the present Case; and notwithstanding this Objection, the Payment of Tithes under the *Mosaical Constitution* will be as good a Precedent in the most barren Soil as in the most fertile. For in the Land of *Canaan* there was stony and barren Ground, as well as fertile and good; and perhaps some of it did not yield a Five-fold Return, whilst other Parts produced a Sixtieth or an Hundred-fold: And yet the Law of *Moses* made no Difference between them on this Account; but enjoined the Payment of the Tenth Part out of the one, as well as out of the other. And therefore if this made no Alteration in the Case, in the first making of the Precedent; it can make none in the Application of it.

3. The whole Stress of this Objection lies in the different Proportion between the Profits and the Charges of the Husband man in *England*, and in the Land of *Canaan*. In this Country the Charge of every Tillage, taking one with another, is one half of the Profit; but in the Land of *Canaan*, where we allow the Ground to have been Four Times as fertile, the Profit, according to that Supposition, was Eight Times

as much as the Charges; and consequently the Charges but one Eighth Part of the Profit. For Example, suppose one Bushel of Wheat sown in *England* produces Ten Bushels in the Return; one half, that is Five Bushels, must go for the Charges; and only Five Bushels clear Profit come to the Owner. But in the Land of *Canaan*, allowing it to have been as fertile, as is above-mentioned, one Bushel, taking one Part of the Land with another, produced Forty in the Return; and therefore deducting the same Allowance for the Charges, that is, Five Bushels, there remain Thirty Five Bushels clear Profit to the Owner. Which being so, 'tis objected that it is by no means just, that in *England*, where one Half of the Profit goes out in the Charges of the Husbandry, we should pay as much to the Ministers of the Gospel, as in the Land of *Canaan*, where the Eighth Part only was sufficient to make up the Charges: And therefore what was practised among the *Israelites* can be no Precedent to us in this Case.

This Objection, says the Author, is built upon the Two following Suppositions. 1. That Tithes are to be paid only of the clear Product of the Ground, and not of the Product of Mens Labour in the Manuring of it. 2. That the Charge of Sowing a Bushel of Seed in the Land of *Canaan* was exactly the same, and no more, than it is now in *England*. Dr. *Pri-deaux* denies the first Supposition; and does not allow that the Second is undeniably true. As to the *First*, says he, though it be now the Practice in setting out Personal Tithes to separate the Charges from the Profit, and to pay Tithe only of the clear Gain; yet there never was any such thing in Predial Tithes; but when God enjoined the Payment of them among the *Israelites*, he enjoined it for the whole Product of the Land, without making any Allowance or Deduction for the Labour and Charges of the Husbandry. As for what concerns the *Second* Supposition, though the Author cannot positively deny, for Want of Ancient Records, that it was not more chargeable to sow a Bushel of Seed in the Land of *Canaan*, than it is now in *England*; yet says he, this is certain, that where-

ever



ever the Crop does encrease, the Charges which attend the In-gathering, Threshing, and Dressing, must encrease with it. From whence it follows, that, if the Return in the Land of *Canaan* was Four Times as much, as now in *England*, the Charges, as to these Particulars, must have been also Four Times as much. The Author adds, that it might have been the same as to all other Particulars, for which he alledges a probable Reason; and consequently there will be no Difference between the Land of *Canaan* and *England*, in the present Case; and the Payment of Tithes may be as just and reasonable in the one, as it was in the other.

4. Whatever the Nature of the Soil be, God's Worship must be supported; His Ministers ought to be maintained as well in a barren Land, as in a fruitful one, and their Number in every Community, must be proportioned to the Number of the Inhabitants. Which being granted, a fertile and barren Land will make no Difference in this Matter; and there will be as much Reason for the Payment of Tithes at the one, as in the other. For the Number of the People is generally in every Place according to the Product of the Ground; and therefore the same Portion ought to be set apart for the Maintenance of the Ministry.

5. Allowing the Two Suppositions, on which this Objection is grounded, *viz.* 1. That in the Land of *Canaan* no more than the Eighth Part of the Profit went to the Charges of the Husbandry; and, 2. That the Maintenance of the Ministers is only to be allotted, according to the clear Profit, which is over and above the Charges: It will indeed follow from thence, that the Tithes in the Land of *Canaan* was not much above a Ninth Part of the clear Profit, and that in *England* it will be one Fifth. But then it ought to be considered, that the *Israelites* paid also a Second Tithes every Year, and many other Perquisites, which are not claimed in *England*; and this will much more than doubly ballance the Matter.

Another Objection does naturally arise from this last Observation. Since the second Tithes (will some say) were appointed by God's Law, as well as the first,

and likewise all those Perquisites and Emoluments above mentioned ; why is not the Precedent insisted on for those second Tithes and Perquisites, as well as for the first Tithes ? They were both established by a Divine Appointment : Why then may not the Divine Precedent be urged for the one, as well as for the other ? The Author answers, 1. That the second Tithes were not appointed for the Maintenance of the Ministers, but partly for the Relief of the Poor, and for the Support of the greater Festivals at *Jerusalem*. Every third Year they were to be given to the Poor ; but the second Tithes of the other two Years were to be carried to *Jerusalem*, and there eaten by the Owners before the Lord, when the People went up thither three times every Year to the greater Festivals. It was the Provision of the whole Multitude, whilst they continued at those Solemnities. For in that Mountainous Part of the Country, in which *Jerusalem* stood, it was not possible that so many People should have been maintained, and in a Festival manner, had not care been taken, that those who went up to *Jerusalem* at those Solemnities, should carry up thither, from all Parts of the Land, their Provision with them. And therefore these Tithes in the Original Appointment being not at all intended for the Maintenance of the Ministers, can never be a Precedent for us. 2. Though the Priests and Levites had their Share of those Tithes (for they all did eat of them, as well as the Owners themselves, and every Man was bound to afford them a Portion, because they had no Inheritance of their own) and tho' on the third Year also they had their Part in them, as well as the Stranger, the Fatherless, and the Widow ; yet these, and the other Perquisites above mentioned, were so peculiar to the *Mosaical* Constitution, and so ingrafted into the Ceremonial Part of it, that the one could not stand longer than the other. The second Tithes being appointed for the *Jewish* Festivals, when those Festivals were abolished, the whole End and Reason of their Establishment ceased, as well as the Law, whereby they were commanded. As for the other Perquisites belonging to the *Levites*, they accrued to them from the Sacrifices, Oblations,

tions, and other Rites and Ceremonies of the Law, and consequently did so depend from them, that the one could not subsist without the other. From whence it follows, that those second Tithes and Perquisites can be no Precedent for us, since we are not concerned in those Festivals, Sacrifices, and Ceremonies. But it is not so with the first Tithes; for they were wholly set apart for the Maintenance of the Ministers, and for the Support of God's Worship, without such a Dependance on any of the Ceremonies of the Law. "And therefore, although the Law of Tithes, given the Children of *Israel*, was made only for that People, because for them only God framed the civil Constitution, by which they were to be governed, and consequently on the Dissolution of their State and Policy, it hath lost its legal and preceptive Force; yet it being built upon a Reason, which reacheth all Mankind, the Precedent, and the Example thereof ought to reach all Mankind also, and oblige them in the like Case to do thereafter."

III. The third Chapter of this Treatise concerns *the Original and Use of Tithes in the Christian Church*. We find no mention of Tithes in the first Ages of Christianity, says the Author, because the Zeal of Christians was then so great, that they gave more in their voluntary Offerings, than the Tithes could amount to. What was paid to the Clergy, was brought to them by way of Offerings; and they were made either at the Altar, or at the Collections, or occasionally. The Offerings at the Altar were brought as often as Christians came thither to communicate. The Offerings at the Collections were made at first every *Sunday*, in Conformity to St. Paul's Direction to the Churches of *Galatia* and *Corinth*, and afterwards once a Month. The occasional Offerings were made upon particular Occasions, as the ordinary Necessities of the Church required, or according as the Charity and Devotion of well disposed Persons moved them to give above what was usually offered. By this last Way of Offering, Lands and Estates were at last conferred on Churches; and they became endowed with

Revenues over and above their usual Offerings for the Maintenance of God's Worship. Several People left large Legacies to the Clergy, and others in their Life time gave them large Endowments, especially after *Constantine* had by a Law made Churches to be Corporations capable of holding them. All these Offerings and Endowments were put into the common Treasury of the Church under the Disposition of the Bishop, out of which in the first Place the Ministers were paid every Month, and all other Charges of the Church defrayed; and then what remained was distributed to the Poor. Thus all the Necessities of the Church were fully answered by the voluntary Offerings of the Faithful, till about the fourth Century. "But then this Zeal beginning to grow cold, and some offering too little, and others nothing at all; and a Question hereon arising, how much it was, that every one was bound to give, it was generally determined among the Fathers and Doctors of this Age, in Conformity to what *Irenæus*, and *Origen*, and other Fathers had taught before, that according as it was anciently practiced, first by God's Direction to the Patriarchs, and afterwards by his express Law to *Israel*, all those Offerings ought to be made in the Proportion of a tenth of every Man's Income for the whole Year. And this being what was the Practice of all the Heathen World round about them, as to the Gods, which they adored; and what all they that came into Christianity, whether it were from *Gentilism*, or *Judaism*, had been afore accustomed to, it was with the more Readiness submitted to, and thenceforth became by the unanimous Consent of Christians, the received Doctrine of the Church, that all Men were obliged hereto". Hence it is that *St. Hilary*, *St. Ambrose*, *St. Chrysostom*, *St. Jerom*, *St. Austin*, and several other Fathers in that, and the following Ages, so earnestly recommend the Payment of Tithes. However, their Meaning was not that Tithes should be paid in that regular manner, as they are now, by giving the tenth Part to each Minister in every Place, when the Owners gathered the other nine Parts; but that all Persons should voluntarily bring

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bring such Offerings to the Church, as would make up every Year the tenth Part of their Income. This is so plain from many Passages in the Fathers, that Mr. Selden \* himself acknowledges, "That before the End of the fourth Century, it became the usual Phrase to offer Tithes; because they were paid in the Offerings of the Faithful, who thought themselves obliged in the making of these Offerings to give every Year unto the Churches, of which they were Members, Tithes, or greater Parts of their annual Increase, for the Support of God's Worship in them".

But because in the first Ages of Christianity no one was bound by the Laws of the Country to make such a Payment, this Duty was very much neglected, when the barbarous Nations invaded the Roman Empire; and therefore the Church found it necessary to have recourse to Synods and Councils, to Excommunications and Anathemas, in order to revive and enforce the Payment of Tithes. The Author quotes a Canon of the second Council of *Macon* in the Year 585. importing, that all the Faithful should, for the time to come, pay the Tithes of their Fruits; as it had been practised by their Ancestors. In the Year 590. a like Decree was made by a Council held at *Sevil* for the Kingdom of *Spain*. And in the Year 791. the Council of *Friuli* made a Canon to the same Purpose for *Italy*. The Author shows, that the Payment of Tithes was enjoined in the Province of *York* by the Canons of *Egbert*, Archbishop of that City, about the middle of the eighth Century; and it appears from a Letter of *Boniface*, Archbishop of *Mentz*, to *Cuthbert*, Archbishop of *Cantebury*, that they were also paid in the Province of this Prelate. But forty Years after, viz. in 487. that Custom was established by a general Council held for the whole Kingdom of *England* at *Calcuth*. The Fathers of that Council having quoted in the XVIIth Canon several Passages of Scripture, to prove that Tithes are due to the Clergy, subjoin these Words: *Unde cum obtestatione præcipimus, ut*

\* *History of Tithes*, c. 3. p. 45, 48. and 63.

*omnes fruantur de omnibus, quæ possident, Decimas dare, quia speciale Domini Dei est, & de novem partibus sibi vivant, & Eleemosinas tribuant.* From this time nothing is more common than Decrees of Councils all over *Christendom* concerning this Matter.

But as long as the Payment of Tithes was only enforced by Ecclesiastical Canons, the Faithful could not be compelled to it: If they proved refractory to the Church, she thundered out *Anathemas* and Excommunications, which were not sufficient to work upon them. There was no Law made by the civil Power in any Part of *Christendom* for the Payment of Tithes till the Eighth Century; and therefore till then the Church claimed them only as voluntary Offerings. At last she found it necessary to have recourse to the civil Authority. Hence it is, that in the Year 764. *Pepin*, King of *France*, made a Law, importing, that every body should be obliged to pay Tithes. The next Year such a Law was proclaimed in *Bavaria*. In the Year 770. *Charlemagne* confirmed the Law of his Father *Pepin* for the Kingdom of *France*; and ten Years after having conquered the *Saxons*, and converted them to Christianity, he imposed the same Law upon them. That Emperor did the same at *Frankfort* in the Year 794. and at *Saltzburg* in the Year 804. for *Germany*: The same was also practiced by him in *Italy*. Tithes were likewise ordered to be paid in *Spain*. The Author proves all these Particulars by formal Quotations. Thus the Ministers of the Gospel acquired a civil Right to their Tithes, and were enabled by virtue of those Laws to lay the same Claim to the tenth Part of every Man's Income, as the Owners themselves to the other nine.

IV. V. Those who desire to know how the *Civil Right of Tithes* was established in *England* before and after the *Conquest*, may consult the two last Chapters of this Treatise: They will fully satisfy the Reader's Curiosity.

Dr. *Prideaux* has inserted at the End of this Book a Draught of a Bill to prevent the Plurality of Benefices

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*ices with Cure of Souls. With Reasons for that Bill.*  
 I shall only transcribe one Passage out of this Piece.  
 "I scarce think, *says Dr. Prideaux*, there is one in  
 "ten of those, who so greedily grasp at Pluralities of  
 "Livings, that is at all the better for them. I have  
 "been told of many, that have been much the worse,  
 "who, when they had one Benefice, have lived com-  
 "fortably and handsomely thereon; and after they  
 "have had two, have come to Poverty and Beggary  
 "thereby. And I can signally instance in two I well  
 "know, who when they had only one Living a piece,  
 "and those no great ones neither, kept good Houses  
 "on them, and lived with a comfortable Sufficiency;  
 "but since having got as many, as all the Tricks of  
 "Law can enable them to keep, to the Value of several  
 "Hundreds *per Annum*, have seldom now any Money  
 "for their Necessities; but are continually borrowing  
 "of every one that will lend them".



ART I



A R T I C L E L X I.

FRANCISCI TORTI Mutinensis, Sere-  
nissimi Raynaldi I. Mut. Reg. Mirand.  
&c. Ducis, Medici, & in patrio Lyceo  
P. Med. Professoris, Therapeutiæ specia-  
lis ad febres quasdam perniciosas, inopi-  
nato ac repente lethales, una vero China,  
peculiari modo ministrata, sanabiles, &c.  
Mutinæ, Typis Bartholomæi Soliani,  
MDCCXII.

That is,

A PARTICULAR METHOD of curing  
*Fevers with Quinquina.* By FRANCIS  
TORTI, M. D. Professor of Physick in  
the College of Modena. Modena. MDCCXII,  
in 4to. pagg. 736.

*This Book is not like to come to our hands; and  
therefore I shall insert here an Abstract of it taken  
from the Journal des Savans.*

WE have many Treatises upon *Quinquina*; but this  
is one of the largest that has been published,  
and the Readers will find in it almost every thing ne-  
cessary to be known, in order to make the best use of  
that Remedy. The Work is divided into five Books.  
In the first, the Author sets forth the Virtues of *Quin-  
quina* for the Cure of Intermittent Fevers. In the  
second he describes the most pernicious Intermittent  
Fevers, and shews how they may be cured. He con-

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† *In English the Bark, or the Jesuits-Powder.*

finis



firm in the third, by many Observations of his own, what he says in the second. The fourth contains an Account of many remarkable Cures performed with *Quinquina*. And the fifth, a particular Examination of continual Fevers, wherein Dr. Torti shews in what Sort of continual Fevers *Quinquina* may be used with good Success; how far it may be serviceable for the Cure of those Fevers, which affect Women big with Child, and Women that lye in; what may be expected from *Quinquina* in a Clyster, or when applied to the Wrist.

We cannot give an Extract of all those Matters; which is the Reason why we shall confine our selves to one Article in the first Book, wherein the Author answers the most considerable Objection that is commonly raised against the Use of *Quinquina*. The Objection lies in this, that *Quinquina* never produces any sensible Evacuation; and therefore always leaves in the Body of a sick Person the Cause of the Disease; hence it is that most of those who are cured with that Remedy, relapse soon after.

Dr. Torti answers, 1. That 'tis not true that *Quinquina* never produces any sensible Evacuation, since it has been observed that it occasions sometimes a Sweat, Urines, and Stools. 2. That though it does not always produce considerable Evacuations; yet the common Evacuations are then a little more coloured, as it appears from the Urine which has a deeper Colour, and from the Stools, which have most times the Colour of *Quinquina*; which is sufficient to carry off the Feverish Ferment which the Febrifuge has precipitated. 3. That supposing the Feverish Ferment should remain in the Body after the Cure of the Fever with the Help of that Remedy; a Relapse ought not to be feared upon that Account, because what might revive that Ferment, has been wholly extinguished by *Quinquina*; so that, says the Author, there is no more Reason to fear that this Feverish Ferment will produce again a Fever, than that some Melon-Seeds preserved somewhere will produce other Melons. 4. That if it happens sometimes that the Fever returns after it has been cured with *Quinquina*, this Accident proceeds only from

from a wrong Use of that Remedy, it being impossible that *Quinquina* should cure any Fever radically, unless it be given methodically: That the most that can be inferred from the inconsiderable Evacuations occasioned by *Quinquina*, is, that it ought not to be given without first purging the *primæ Viæ*. 5. That since more Care is taken to evacuate, than to correct the Cause of Intermittent Fevers, a Physician ought first to determine, whether he means the concomitant or the antecedent Cause. The concomitant Cause is that which produces the present Paroxysm: It consists in a Matter which actually ferments in the Blood: But that Matter being then carried off, either sensibly by Sweating and by Urines, or insensibly by Transpiration, it is needless to require that *Quinquina* should do what Nature it self does so well with the Help of Fermentation. The Antecedent Cause consists in a raw Matter, which is not yet mixed with the Blood, and which from a particular Place where it rests, runs into the Mass of the Blood by periodical Motions, from whence it is afterwards expelled by the Motion of Fermentation, which bruises and divides its Parts. Now this Cause being a very raw Humour, which does not torment a Sick Person, but when it gets into the Blood, and yet cannot be concocted and expelled but by the Fermentation of the Blood, it follows from thence that no other Evacuation can reasonably be expected from *Quinquina* for the Cure of a Fever, than what is produced by a Febrile Effervescence.

The Author adds, that the best Way of curing an Intermittent Fever, is to correct the Feverish Humour, before it gets into the Blood. But, says he, this is the Effect of *Quinquina*: It corrects that Humour, before it be conveyed into the Mass, and by that means hinders it, 1. from causing any disturbance when it passes into the Blood, 2. from resisting the Motion, which must carry it off through the Pores of the Skin, and by the way of Urines. Lastly, says the Author, why do some Physicians maintain that those celebrated Febrifuges, such as the Centory, Master-wort, Camædis, &c. can cure a Fever without any Evacuation; and

and that *Quinquina* cannot do it? The Powder of Snail-shells, and that of Pearls, and Crabs-Eyes, have the Virtue of correcting the Feverish Humour, much in the same manner as a little Chalk, put into a Hoghead of Beer, corrects its Acidity: But all this is performed without any Evacuation. Dr. Torti concludes from those Observations, that it is not necessary that a Febrifuge should produce sensible Evacuations, and that provided it be given in a proper Time, and according to the Rules of Art, it will infallibly cure an Intermittent Fever. We omit many other Reflexions of our Author, for fear of running into some Discussions, whereby we should be obliged to go beyond our usual Bounds.



## ARTICLE LXII.

LAMBERTI BOS Gr. Ling. Professoris Ordinarii, Exercitationes Philologicæ, in quibus Novi Fœderis Loca nonnulla ex Auctoribus Græcis illustrantur & expouuntur, aliorumque Versiones & Interpretationes examinantur. Editio Secunda multis partibus aucta. Accedit Dissertatio de Etymologia Græca. Franequæ, apud Wibium Bleck, Bibliopolam: MDCCXIII.

That is,

PHILOLOGICAL EXERCITATIONS,  
*wherein several Passages of the New Testament are Illustrated and Explained by the Greek Authors, and the Translation and*  
*Inter-*

*Interpretation of others examined.* By LAMBERT BOS, Greek Professor in the University of Franeker. The Second Edition very much enlarged. To which is added a Dissertation, shewing the true Etymology of many Greek Words, and several Mistakes of the Etymologists. Franeker. MDCCXIII. In 8<sup>vo</sup> pagg. 305. and 46. Sold by James Levi in the Strand.

THE First Edition of this Book came out about Thirteen Years ago. Mr. Bos has very happily illustrated several Passages of the New Testament by the Greek Authors; and the Readers will find in this Work many valuable Observations. I shall give a Specimen of the Author's Performance in few Words.

Mark XIV. 72. *Καὶ ὁπτὰ δὲ ὥρᾳ ἔκλαιε.*

The Interpreters do very much differ about the Sense of the Word ὁπτὰ δὲ ὥρᾳ. Some render it, *cum se prorsus prorsus*, (Petrus) *flevit*. Others, *cum hoc animadvertisset*, or, *ad animum revocasset*. Others, *vehementer coepit flere*. Others, *addidit fletum, auxit fletum, perrexit flere*, &c. In the English Bible the Words are thus translated: *And when he thought thereon, he wept*. Mr. Bos approves the Explication of Salmasius, viz. *capite operto flebat*; *having covered his Head he wept*. According to this Exposition, ὁπτὰ δὲ ὥρᾳ signifies, *injecta capiti veste*. Such an Ellipsis, says our Author, is pretty frequent. For as it is an Elegance to omit κεφαλὴ or περιώπιν after the Verbs, which signify *to cover* and *to veil*; so ἱμάτιον or κάλυμμα is left out after the Verbs, which denote *to throw*. Salmasius quotes this Passage out of Isocrates's *Trapeziticus*, ἐσκαλυψάμεντο ἔκλαιε. Mr. Bos cites another Passage to the same Purpose out of Plutarch in the Life of Timoleon, p. 235. ἡ οὐσκαλυψάμεντο εἰσηκε δακρύων. In those two Passages the Word κεφαλὴν

κατακαλύπτειν is understood. But next to the Words *κατακαλύπτειν*, one must understand *ἰμάντι* or *καταμύματα*, as in this Phrase, *κατακαλύπτειν*, 1 Cor. XI. 4. the Word *κατακαλύπτειν* or *ἰμάντι* is wanting. And in *Plutarch* (*Apophth.* p. 200.) we find *κατακαλύπτειν ἰμάντι*. To prove that such a Word is understood after *κατακαλύπτειν* in the Text of the Evangelist, Mr. Bos quotes this Passage of *Euripides*, (*Electra* v. 1221.) *ἰσὼ μὲν ὀφθαλμῶν φέρει λόγους ἰμάντι*, *equidem pallium injiciens oculis meis*. Observe, says the Author, that *Euripides* made Use of the same Word as the Evangelist to express the same thing. It is well known, that the Ancients used to cover their Face, when they wept and lamented. Mr. Bos alledges some Passages out of *Homer* to that Purpose.

John I. 5. *And the Light shineth in Darknes,*  
*καὶ ἡ σκοτία οὐκ ἐλάβεν αὐτήν.*

The last Words of this Verse are rendred thus in the English Translation, *and the Darknes comprehended it not*. We are generally told by the Interpreters that St. John's Meaning is this, that *Men being corrupt, ignorant, and having a dark Understanding, did not know, and receive Jesus*. Mr. Bos does not approve this Explication. He believes that the Words in Question contain only a Description of the Nature of Light, which being applied to the Logos, denotes his Purity and Holiness. In the foregoing Verse the Evangelist says, *the Life was the Light of Men*. And then he adds, *But 'tis the Nature of Light to shine in Darknes, in such a manner that no Obscurity can surround and cover it: Light can have no Affinity with Darknes*. Mr. Bos observes that *Darknes*, *σκοτία*, *σκότος*, or *ζόθος*, is said by the Greeks *καταλαβῆναι*, when it surrounds some body. He proves it by the following Passages. *Heliod.* *Æthiop.* II. 4. *Et satidicum illud ac divino lepore pradtum os silentium premit*, καὶ ζόθος τὴν πυρόειον κατέλαβεν, & *caligo facis gestatrici est offusa*. *Jerem.* LI. 34. *Κατέλαβέ με, ἐμείλιστέ με, κατέλαβέ με σκότος λεπρόν*. *Ælian* V: H. III: 18. speaking of a certain Place in the Country

Country of the *Meropis*, says of it, *κατασκοπεύετε το σκότος, ἵνα μὴ ἔσται*. Nay, the same Phrase is to be found in St. John's Gospel in the same Sense, Chap. XII. v. 35. *Be a little while in the Light with you: Walk while ye have the Light, ἵνα μὴ σκοτία ὑμᾶς κατανέμῃ, lest Darkness come upon you.*

These Words in the 1<sup>st</sup> Epistle of St. John, Chap. I. v. 5. ought to be mended, *ὁ Θεὸς φῶς ἐστὶν, καὶ ἡ σκία οὐκ ἐστὶν ἐν αὐτῷ, God is light, and in him is no Darkness at all.*

1 Cor. VI. 15. *Ἄρα ἔνθα μέλη τῶ Χριστοῦ μέσσηται μέλη, Shall I then take the Members of Christ, and make them the Members of an Harlot?*

Mr. Bos looks upon the Word *ἀρα*, as a Corruption, and believes the true Reading is *ἀρα*. This last Word, and *ἔν*, are often joined together in Interrogations and Conclusions. The Author quotes two Passages of Plato, wherein they are put together, and the following Passages out of St. Paul's Epistles. *Rom. VII. 3. Ἄρα ἔνθα ὁ Χριστὸς ἀνδράδε, &c. Gal. VI. 10. Ἄρα ἔνθα καὶ ἐργάζεσθε, ἐργαζομένω. 1. Thes. V. 6. Ἄρα ἔνθα μὴ καὶ ἀδύνατοι.* The Text, which makes the Subject of this Remark, ought therefore to be mended, says Mr. Bos, and translated thus. *An igitur quæ membra sunt Christi, faciam meretricis membra? Shall I then make the Members of Christ, the Members of an Harlot.*

The Dissertation, inserted at the End of this Book, is worth reading.



## ARTICLE LXIII.

A FURTHER ACCOUNT \* of Dr.  
CLARKE'S Annotations upon Cæsar's  
Commentaries.

PAG. 63. lin. 10. *Hæc re perspectâ, Crassus; quum  
SUA CUNCTATIONE ATQUE OPINIO ti-  
midiores hostes, nostros milites alacriores ad pugnân-  
dum effecisset; --- cohortatus suos, omnibz cupienti-  
bus, ad hostium castra contendit.*

Dr. Clarke's Annotation upon this Passage is, as follows.

*Ita ex vet. cod. optimâ restituit Ursinus. Scaliger  
editique omnes & MSS. fere; [Crassus, quum sua cun-  
ctatione atque opinione --- effecisset.] Quod ineptissi-  
mum est. In Crasso enim nulla cunctatio. E contra-  
riq. non cunctandam; (jam ante dixerat Auctor,) ex-  
istimavit [Crassus,] quæ pugna decertaret. Quod  
si illud, sua cunctatione, intelligatur utique hastium;  
jam neque Latinitas, neque sensus patitur; ut Crassus  
timidos dicatur effecisse hostes, suâ, (hoc est, ipsorum,)  
cunctatione. Quocirca Ursinum omnino sequendum  
existimo.*

Digna tamen notatur est D. Vossii Conjectura: [Quum  
sua cunctatione atque opinione TIMORES hostes,  
nostros milites ad pugnandum alacriores EFFECIS-  
SENT]. Juvet eum Græcus, qui habet; ὁ γὰρ ὁ  
Κράσος, ὁ τῶν αὐτῶν πολέμων τῆς σφῆς ἀναβολῇ καὶ ἡ  
(emendat. Vossius, ἡ, sed perperam) ΦΟΒΟΝ παρῶν  
ἔβη, καὶ αὐτῶν στρατιῶτες περὶ θυμότητος εἰς τὴν μάχην ἀπερ-  
χόμεναι. Juvisset eum & MS. J. Vossii Codex, (si forte  
in manus ei incidisset,) qui habet, effecissent. Atque

\* See the former Account above, in Art. XIII.

hujus demum Codicis Lectio, forte non inferior est *Ursini*; præsertim quod a vulgata Lectione MSS. omnium; una solum *Literula* differat. [*Crassus, quum sua cunctatione atq; opinione timidiore (jam facti) hostes, nostros milites alacriores ad pugnandum EFFECISSENT, &c.*]

Pag. 132. lin. 5. Huic, quum pralio dimicare constituerant, ea qua bello ceperint, plerumque devoverunt. Quæ superaverint; animalia capta immolant, &c.

*Scaliger, says the Author, &c.* Recentiores habent, ceperunt. Quod prorsus absurdum. Nondum enim bello quicquam ceperunt, quum jam pralio dimicare constituerunt tantum. Quare omnino cum *Ciacconio* legendum existimo, qua bello **CEPERINT**; hoc est, qua capturi sint; qua futuram est, ut capiant; & ἀνεσθόδω, ut optime expressit Græcus: Atque ita planè scriptum est in MSS. Reg. Eliens. & Vossii. Porro, cum eodem *Ciacconio*, pro *Qua superaverint*, omnino legendum puto, **QUUM**. Nam in MS. Eliensi scriptum est abbreviatè, *Quum*: Et Librarii, qui non intellexerunt, & [**QUUM superaverint**] oppositum esse. & [**QUUM pralio dimicare constituerunt**]; fecerunt, [**QUÆ superaverint**], ut opponi videretur & [*Quæ bello ceperint*]. Denique, (quod non observavit *Ciacconius*), ex Vetus Edit. Romana, scribendum existimo **SUPERAVERUNT**; ut respondeat præcedenti; constituerunt; jamque tota sententia aperta erit atq; elegans. [*Huic, QUUM pralio dimicare CONSTITUERUNT, ea, qua bello ceperint (ἀνεσθόδω) plerumq; devoverunt: QUUM SUPERAVERUNT, animalia capta immolant, &c.*]

Pag. 347. lin. 14. Universi juris ejus Larissam versus se recipere ceperunt.

Locus sine dubio corruptus, says Dr. Clarke. MS. Reg. & Edit. Rom. habent; [*Universi simul Larissam &c.*] Quod a manu emendatrice est. *Pateanus* & *Manutius* conjecerunt; [*Universi, viris, equis, Larissam, &c.*] Infelicitè, nec satis Latine. *Victorius, D. Vossius, & Cellarius*, vulgatam retinent: Illudq; [*juris ejus*] interpretantur; hic, victos; ille, *Pompeianos*; tertius, *sortis vel conditionis ejus*: Nullo ferè discrimine. Vir Doctissimus *Jos. Wasse*, in *Notis suis* ad



ad *Sallustiam*, p. 134. locum hunc jam satis corruptum, vero corruptiorem repræsentat; referendo illud [*universi*] non ad [*cæperunt*], sed ad [*juris*]. Ego jam olim emendaveram [*JUGIS ejus*]. Quod postea a Viro Doctissimo Jos. Wasse, in loco jam laudato, occupatum reperi. Verum ille [*jugis ejus*] interpretatur, [*EX jugis ejus*]; Quod *tautem* est cum verbis præcedentibus, [*relieto Monte*]. Nec cum iis, quæ mox sequuntur, satis convenit; non enim, ante dedicationem, *E montibus* descenderunt Pompeiani, sed relicto isto monte, *per alios montes* Larissam versus se recipere cæperunt. Ego itaque [*juris ejus*] ita accipiendum volueram, ut significaret [*PER JUGA montis ejus, inde ad Larissam usque pertinentia*]. Nunc, re penitus explorata, eodem sensu reponendum existimo, [*jugis EJS*] vel [*jugis illis*]; hoc est, [*per juga illa*]. De *Ra ipsa* apertè testatur infra Cæsar, [*lin. 20.*] *Eos in Monte quodam constitisse*; se autem [*lin. 18.*] *commodiorem itinere* (scil. *per Valles*) *eis occurrere cæpisse*. Ubi notandum illud [*commodiorem itinere*] nihil habere, quod possit referri in comparationem, nisi nostra admittatur præcedentium verborum emendatio. De locutione; quæ scilicet Latinitate [*jugis eis*] scribi posset pro eo quod est [*per juga ea*]; videas similem constructionem infra, p. 378. l. 16. [*locisque superioribus iter facere instituit*]. Et supra p. 169. l. 21. [*Legionem unam eodem jugo mittit*]. Maxime autem, p. 258. l. 34. [*Et mutato itinere, JUGIS Othogesi perveniret*].

Pag. 417. lin. 20. *Quotidie NON longe ab suis castris passibus CCC.*

Mirum (*says Dr. Clarke*.) Editorum neminem advertisse, ne Latine quidem hoc dictum. Equidem nullus dubito, quin ex Librariorum imperitiâ fluxerit illud [*non*]; omninoq; legendum, [*quotidie longè ab suis castris passibus CCC, &c.*] Quæ est locutio Cæsari atque Hirtio valde familiaris. Vide supra ad p. 115. l. 17. & infra ad p. 443. l. 1. ubi similem errarunt Librarii errorem,

Pag. 442. l. 16. *Animadverteret.*

Ita Editi omnes, (*says Dr. Clarke.*) Sed minus Latinè. Non enim conjunctum hoc cum præcedentibus *facerent & descenderent*, (id quod Librarios fessellit?) sed cum antecedente, *poterat*. Quamobrem, ex MS. Eliensi, lege omnino, ANIMADVERTEBAT. [*Postquam-----poterat; -----neque-----ANIMADVERTEBAT*; adversarios. (autem) -----intellexit. : (cum) *pridie*, &c.]

Pag. 462. 126. *A Pompeianis clam nostros tabellarius esse missus.*

Mirè hic cæcutierunt Editores omnes, (*says the Author* :) qui exhibent, *A Pompeianis clam ad nostros tabellarius est missus*.] Sensu planè nullo. Cum è contrario mens Auctoris manifesta sit, *a Pompeianis*, [Pompeii exercitu extra oppidum] *clam nostros* [vel, clam nostris,] *tabellarium* [in oppidum] *missum*. Quare vox illa, [*ad*,] utcumque Libris reclamantibus, necessario rescicienda est. Nisi forte (quandoquidem in uno libro reperi, *ad clam nostros*,) legendum sit; [*ad Oppidanos, clam nostros, &c.*]



## ARTICLE LXIV.

HISTOIRE d'Angleterre, d'Ecosse, & d'Irlande; avec un Abregé des Evenemens les plus remarquables arrivés dans les autres Etats. Par Monsieur DE LARREY, Conseiller de la Cour & des Ambassades du Roy de Prusse. Tome Quatrième, qui contient l'Histoire depuis Charles I. jusqu'à Guillaume III. inclusivement. Enrichi des Portraits des Rois, Reines, & autres Personnes illustres. A Rotterdam, chez Fritsch & Bohm. MDCCXIII.

That

That is,

THE HISTORY of Great Britain and Ireland, with an Abridgment of the most remarkable Transactions in other States. By M. DE LARREY, Counsellor of the Court and Embassies of the King of Prussia. Volume IV. Containing the History from Charles I. to William III. inclusively. Rotterdam. MDCCXIII. In Folio. pagg. 885. Sold by Paul Vaillant in the Strand.

**I**N the Preface, prefixed to this Volume, M. de Larrey gives us a large Account of the Method, which he has observed in writing this last Part of the History of Great Britain; and he declares, that he has followed the best and most approved Histories and Memoirs published in England and beyond Sea, and that he has every where discovered all the Sincerity and Impartiality, which are expected from an Historian. I shall not make an Extract of the Author's Preface, but confine my self to some Passages contained in it, and in the Body of the Work.

M. de Larrey speaking of the Tragical Death of King Charles I. says: "This Scene strikes one with Horror, and no body can approve such an execrable Attempt". The Death of that Prince, says the Author in another Place, "was rather an Effect of Ambition and Fury, than of Love for Liberty, which was only a Pretense. But by condemning such an impious Attempt, I do not pretend to make the whole Nation guilty of it. I ascribe it only to the Fury of some extravagant Republicans, and the exorbitant Ambition of the crafty Cromwel, who moved them to commit a Parricide, from which no  
E c 4 "thing

“ thing accrued to them but the Horror of the Execution, *Cromwel* being the only Gainer by it”.

The Author observes, that *Charles II.* “ more happy than his Father, saw no Civil Wars in the Kingdom. The Nation remembring with Horror those which had cost so much Blood, and occasioned the Death of their King upon a Scaffold, dreaded such a frightful Extremity; and far from attempting upon the Sacred Person of the Sovereign, took care of his Life and of his Crown”.

Here follows the Character of King *William III.* “ ’Tis true, that Prince was greedy of Glory; but it was of such a Glory, which Heroes do not so much place in being applauded by the People, as in procuring their Happiness. It was not so much the Quality of great Captain, as that of Father of the Country, and Defender of Liberty, which made the Delight of *William III.* He loved Liberty from his Youth; and notwithstanding the Weakness of his Constitution, like that of *Scipio Asiaticus*, he sacrificed to it, in imitation of that *Roman*, all the Years of his Life, every Day whereof was almost remarkable for a Battel, a Siege, or some important Negotiation, which concerned the Happiness of his Kingdoms, and of the *United Provinces*, and the Defense of his Allies.---His whole Life has been a continued Series of great Actions, which are so many Encomiums,---I cannot tell whether I have observed any Faults in *William III.* but this I am sure of, that I have not ascribed to him any false Virtue; and knowing how much he despised Flattery and Ostentation, I have mentioned with Modesty every thing which he undertook with an extraordinary Wisdom and Ability, and executed with an Heroick Courage, and Immortal Glory. His Life, like that of the Heroes boasted of by Antiquity, was extremely laborious. Like *Hercules*, he was obliged to fight Serpents from his Cradle; and, like *Hercules*, he triumphed over them.---It is no easy thing to tell, whether Fortune was contrary, or favourable to him; whether she took delight in exercising his Virtues by frequent Misfortunes, or whether she did  
“ it,

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“ it, to set them off with the greater Lustre. What is  
 “ certain, is, that she constantly led him to Glory  
 “ through a thousand Precipices. What Straits were  
 “ the *United Provinces* reduced to, when he was de-  
 “ clared *Stadthouder*? How great was the Consterna-  
 “ tion of *England*, when he restored the Religion, and  
 “ the sinking Liberties of that Nation? How many  
 “ Conspiracies against his Life? How many Attempts  
 “ upon his Person, and his Kingdoms? How unsuccessful  
 “ has he been in Battels, without ever wanting Courage  
 “ or Prudence? Bred up in the School of Adversity, he  
 “ first learned to overcome himself, which is the no-  
 “ blest and the most difficult Victory; and then break-  
 “ ing through the Obstacles which he met in his Way,  
 “ he overcame others-----I cannot tell whether his  
 “ leaving no Issue behind him, ought to be reckoned  
 “ among his Misfortunes. His Glory will be no less  
 “ preserved by his great Actions, than by a long Series  
 “ of Descendants. It is also perpetuated by the won-  
 “ derful Reign of the QUEEN, who has succeeded  
 “ him. He seems to share in his Grave (the Glory,  
 “ which she enjoys upon the Throne. That glorious  
 “ Princess does happily execute the great Deligns of  
 “ her Predecessor, and brings to Perfection the impor-  
 “ tant Work of the Liberty of *Europe*, the Foundati-  
 “ ons whereof had been laid by him”.



ART I.



## ARTICLE LXV.

THREE DIALOGUES *between Hylas and Philonous. The Design of which is plainly to demonstrate the Reality and Perfection of Human Knowledge, the Incorporeal Nature of the Soul, and the immediate Providence of a Deity; in opposition to Scepticks and Atheists. Also to open a Method for rendering the Sciences more easy, useful, and compendious.* By GEORGE BERKELEY, M. A. Fellow of Trinity-College, Dublin. London, Printed by G. James, for Henry Clements, at the Half-Moon in St. Paul's Church-Yard, MDCCXIII. In 8. Pagg. 166.

THAT *there is no such Thing, as what Philosophers call Material Substance, I am seriously persuaded,* says the Author of these Dialogues. Mr. Berkeley undertakes to prove this uncommon Opinion, and to shew, as it appears from the Title of his Book, the great Advantages that will arise from it, especially to confute *Scepticks and Atheists.* Perhaps the following Passage will be sufficient, to give the Readers a general Notion of the Author's Doctrine: It will at least raise their Curiosity, and make them desirous to know, by what Arguments he came to believe that there is no *Material Substance.*

"*Hylas.* There still remains one great Difficulty,  
 "which I know not how you will get over; and in-  
 "deed,

“ dead, it is of such Importance, that if you could  
 “ solve all others, without being able to find a Solution  
 “ on for this, you must never expect to make me a  
 “ Profelyte to your Principles.

“ *Philonous*. Let me know this mighty Difficulty.

“ *Hylas*. The Scripture Account of the Creation is,  
 “ what appears to me utterly irreconcilable with your  
 “ Notions. *Moses* tells us of a Creation. A Creation  
 “ of what? Of Ideas? No, certainly, but of Things,  
 “ of real Things, Solid, Corporeal Substances. Bring  
 “ your Principles to agree with this, and I shall the  
 “ sooner agree with you.

“ *Philonous*. *Moses* mentions the Sun, Moon, and  
 “ Stars, Plants, and Animals. That all these do real-  
 “ ly exist, and were in the beginning created by God,  
 “ I make no Question. If by *Ideas* you mean Fictions,  
 “ and Fancies of the Mind, then those are no *Ideas*.  
 “ If by *Ideas* you mean immediate Objects of the Un-  
 “ derstanding, or sensible Things, which cannot exist  
 “ unperceived or out of a Mind, then these Things  
 “ are *Ideas*. But whether you do, or do not call them  
 “ *Ideas*, it matters little. The Difference is only a-  
 “ bout a Name. And, whether the Name be retained  
 “ or rejected, the Sense, the Truth, and Reality of  
 “ Things, continues the same. In common Talk, the  
 “ Objects of our Senses are not called *Ideas*, but *Things*.  
 “ Call them so still: provided you do not attribute to  
 “ them any Absolute, External Existence, and I shall  
 “ never quarrel with you for a Word. The Creation,  
 “ therefore, I allow to have been a Creation of things,  
 “ of *real* things. Neither is this, in the least, incon-  
 “ sistent with my Principles, as is evident from what I  
 “ have now said. But as for solid, corporeal Sub-  
 “ stances, I desire you to shew, where *Moses* makes  
 “ any mention of them; and if they should be men-  
 “ tioned by him, or any other inspired Writer, it  
 “ would still be incumbent on you to shew, those  
 “ Words were not taken in the vulgar Acceptation, for  
 “ things falling under our Senses, but in the Philoso-  
 “ phical Acceptation for Matter, or an unknown Quid-  
 “ dity, with an absolute Existence.

“ *Hylas*.

" *Hylas.* It is in vain to dispute about a Point so clear. I am content to refer it to your own Conscience. Are you not satisfy'd, there is some peculiar Repugnancy between the *Mosaic* Account of the Creation, and your Notions?

" *Philonous.* If all possible Sense, which can be put on the first Chapter of *Genesis*, may be conceived as consistently with my Principles as any other, then it has no peculiar Repugnancy with them. But there is no Sense you may not as well conceive, believing as I do. Since, besides Spirits, all you conceive are *Ideas*; and the Existence of these I do not deny. Neither do you pretend they exist without the Mind.

" *Hylas.* Pray let me see any Sense you can understand it in.

" *Philonous.* Why? I imagine, that if I had been present at the Creation, I should have seen things produced into Being, that is, become perceptible, in the order described by the sacred Historian. I ever before believed the *Mosaic* Account of the Creation, and now find no Alteration in my manner of believing it. When things are said to begin or end their Existence, we do not mean this with regard to God, but his Creatures. All Objects are eternally known by God, or which is the same thing, have an eternal Existence in his Mind. But when things, before unperceptible to Creatures, are by a Decree of God made perceptible to them; then are they said to begin a Relative Existence, with respect to created Minds. Upon reading, therefore, the *Mosaic* Account of the Creation I understand, that the several Parts of the World became gradually perceivable to finite Spirits, endowed with proper Faculties; so that, whoever such were present, they were in truth perceived by them. This is the literal obvious Sense suggested to me, by the Words of the Holy Scripture, in which is included no mention, or no thought either of *Substratum*, Instrument, Occasion, or absolute Existence. And, upon enquiry, I doubt not, it will be found, that most plain honest Men, who believe the Creation, never think of those things any more



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“more than I. What metaphysical Sense you may understand it in, you only can tell.

In another Place, *Philomous* expresses himself thus :  
 “But allowing Matter to exist, and the Notion of absolute Existence to be as clear as Light ; yet was this ever known to make the Creation more credible ?  
 “Nay, has it not furnished the *Atheists*, and *Infidels*, of all Ages, with the most plausible Arguments against a Creation ? That a corporeal Substance, which has an absolute Existence, without the Minds of Spirits, should be produced out of nothing by the mere Will of a Spirit, has been looked upon as a thing so contrary to all Reason, so impossible and absurd, that not only the most celebrated among the Ancients, but even divers Modern and Christian Philosophers have thought Matter Co-eternal with the Deity : Lay these things together, and then judge you, whether Materialism disposes Men to believe the Creation of things”.



## ARTICLE LXVI.

L O N D O N.

I Have mentioned above, (*Art. LIX.*) two Passages of Mr. *Dodwell's* first Letter to the Lord Bishop of *Salisbury* : I shall now insert a Passage of that Prelate's Answer.

SIR,

“I had yours last Night : I shall give you a very clear Account of the Grounds that led me to use any hard Words with relation to your self. Many Years ago you published Dissertations on St. *Cyprian*. — In one of these you laboured to lessen one of the glorious Characters of the Christian Religion, from the Number of the Martyrs ; and in the next, you began  
 “the

“ the Account of the Patience and Fortitude of the  
 “ Martyrs, with the Willfulness of the first Christians;  
 “ and their Desire of Fame and Vainglory. It is true,  
 “ you after that give better Reasons for it: but would  
 “ a *Vaninus*, a *Hobbes*, and a *Spinosa*, say any thing  
 “ more Derogatory to that Glory of our most Holy  
 “ Faith, than you wrote in those two Dissertations?  
 “ And though, what you wrote in the first of these  
 “ was answered, to the Satisfaction of many, you  
 “ neither vindicated your self \*, nor acknowledged  
 “ your Mistakes, which in a Matter of that great Im-  
 “ portance you ought to have done.

“ In your Dissertations upon *Irenæus*, to support a  
 “ singular Opinion of your own, you shook the Autho-  
 “ rity of the Canon of the Scriptures; and—neither  
 “ vindicated your self, nor retraced what you had  
 “ wrote. And I have good reason to believe, that the  
 “ long Quotation from your Book fortify’d the Infide-  
 “ lity of the Age, with relation to the Canon of the  
 “ Scripture, more than any one thing I know.

“ In your *Latin* Apology, you have struck the Au-  
 “ thority of *Scriptures* out of the *Scriptures*; and put it  
 “ upon a *Canon* of your own; and you make *that*  
 “ Order to have begun but about twenty Years sooner  
 “ than *Blondel* had fixed it; which will make it pass  
 “ but for a *Human* Constitution among all those, who  
 “ make the Scriptures the only Rule of their Faith.

After some other Animadversions, particularly upon  
 Mr. *Dodwell*’s Doctrine concerning the *Natural Mor-  
 tality of the Soul*; his Lordship goes on thus: “ You  
 “ are a Learned Man; and your Life has been, not on-  
 “ ly without Blemish, but exemplary: But you don’t  
 “ seem to remember, or enough to consider, the Woe  
 “ our Saviour has denounced against those by whom  
 “ Scandals come; and, according to the true Notion  
 “ of Scandal, I know no Man has laid more in the way  
 “ of the little ones, or weaker Christians, than you  
 “ have done.----- I do assure you, I would rather wish

\* Mr. *Dodwell* being a very Learned Man, I believe he  
 might have answered *Father Ruinart*; but I suppose he had  
 some Reasons to be silent upon that Head.

“ that

"that I could neither read, nor write, than to have  
 "read or writ to such Purposes, as you have been per-  
 "suing now above thirty Years: You seem to love  
 "Novelties and Paradoxes, and to employ your Learn-  
 "ing to support them."

His Lordship ends his Letter with these Words: "I  
 "hope I have not offended you with the Freedom I  
 "have used in this Letter. I do assure you, I have a  
 "just Value for many valuable things that I knew to  
 "be in you, and do heartily lament every thing that  
 "is otherwise. I do earnestly pray to God for you,  
 "and beg that his Blessing may rest on you and yours,  
 "and am with great Sincerity and Respect,

*Your most Humble, and  
 most Obedient Servant,*

G. L. SARUM.

Nothing can be more humble and submissive, than  
 Mr. Dodwell's Reply.

*Right Reverend Father in God,*

"This is, together with my Duty, to return my  
 "heartly Thanks for the great Condescension and Can-  
 "dour of your Answer to my Letter of free Exposu-  
 "ration with you".

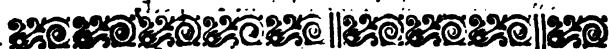
Here follow some other Passages of Mr. Dodwell:

"The Atheists themselves quickly gave over their  
 "Eagerness in buying my Book, (*Concerning the Na-  
 "tural Mortality of the Soul*), as my Bookseller him-  
 "self informed me, when they found, upon actual  
 "Perusal of it, how little it answered their Expectation.

"My Discourses of Martyrs, and Martyrdom, says  
 "Mr. Dodwell, were written by me, in a Prospect of  
 "the Succession of King James II. I am sure with a  
 "Design of advancing, not of undervaluing Martyr-  
 "dom-----Nor am I conscious of any thing, pro-  
 "duced by any of my Learned Adversaries, so unex-  
 "ceptionable and express in favour of them, as the  
 "Te-

“Testimony † of *Origen* is for me. Yet I could say more, if the Bookselling Trade had been open; and if I had not a great Veneration for the Goodness and Piety of several of the Fathers, who were notwithstanding of too easy Belief of Matter of Fact, not “sufficiently attested”. Since Mr. *Dodwell* affirms that several of the Fathers were too credulous, one may very well believe it.

I have given a pretty large Account of these Letters, because they appear to me very curious. They have been printed from the Originals, at Mrs. *Dodwell*’s Desire, and published by Mr. *Nelson*.



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† That Passage of *Origen* being very remarkable, I am not surpris’d that Mr. *Dodwell* should so much insist upon it. The Passage may be seen in the *Cambridge-Edition* of *Origen* against *Celsus*, page. 116.

THIS

**T**HIS Work is already in such Forwardness, that the Figures of one hundred and twenty Plants shall now be deliver'd, upon paying ten Shillings in Hand; and on depositing a Guinea more, they shall be made up six Hundred, within one Month after. And when they amount to one Thousand, both Herbs and Trees; then Ten Shillings more is expected, upon the Delivery of them. All which shall be of the Manure, or spontaneous Growth of *Great Britain and Ireland*.

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LONDON, 1713. in 100 *Folio* Copper-Plates. Printed, and Sold by the *Author* in *Aldersgate-street*.



## ARTICLE LXVII.

SOME PRIMITIVE DOCTRINES REVIVED: *Or the Intermediate or Middle State of Departed Souls (as to Happiness or Misery) before the Day of Judgment, plainly proved from the Holy Scriptures, and concurrent Testimony of the Fathers of the Church. To which is prefixed the Judgment of the Reverend Dr. GEORGE HICKES concerning this Book, and the Subject thereof.* London: Printed for S. Keble at the Turk's-Head, and R. Gosling at the Mitre and Crown against St. Dunstan's Church in Fleetstreet. MDCCXIII. In 8<sup>vo</sup> pagg. 170. besides Dr. Hickes's Judgment, and the Author's Preface.

THIS Treatise is one of those Books, which come out now and then with a Passport from Dr. *Hickes*. That Learned Divine tells us, the Anonymous Author of this Work, who is a Person of great Worth, has published some other Pieces, in order to retrieve the *good old Principles*. He adds, that the Doctrines, asserted by the Author, are so far from being Popish, that it had been impossible for Popery to prevail among Christians, if the Ancient Doctrine of the Intermediate State of Souls between Death and Judgment, and others that flow from it, had been kept pure and un-

corrupt.

corrupt. Dr. *Hickes* says, the best Antidote against the *Roman Heresy* is to revive those *Primitive Principles*, which have been delivered to the Church by Christ and his Apostles, and faithfully preserved above Four Hundred Years. To restore those Principles, says he, and consequently to foreclose the Way among us against all *Papal Innovations and Corruptions*, is evidently the Design of this Book. Dr. *Hickes* observes, that the Doctrines, treated of in this Work, have been maintained by many Eminent Men of the Church of *England*, ever since the Reformation, such as Bishop *Andrews*, Bishop *Montague*, Bishop *Cosen*, Dr. *Tower-son*, and others quoted by the Author of this Treatise.

In order to give a further Account of Dr. *Hickes's* Discourse, I shall insert here some other Observations. He is afraid that *Sadducism and Infidelity* have taken no small rooting from the vulgar Notions both of *Papists and Protestants*, concerning the State of departed Souls before the Day of Judgment. This is an uncommon Observation; and perhaps it will not appear groundless to several Readers. Here follows another Remark, that may be of very good Use. "There are some Passages in the Old Testament, says Dr. *Hickes*, which perhaps we cannot better interpret, than from some of the Apocryphal Books of the Hellenist Jews, which do certainly contain the Opinions and Practices of that People before our Saviour's Time, and speak more explicitly of the Future State after Death, than any of the Canonical Books of the Old Testament". Dr. *Hickes* has very carefully read the Apocryphal Books; hence it is that he makes this Excellent Observation in a Letter to Mr. *Nelson*. "The \* Doctrine of Divine Grace was a Jewish, as well as a Christian Doctrine, as may be easily proved from the Old Testament, and the Jewish Apocryphal Fathers, as well as from the New Testament, and the Fathers of the most Early Times".

It appears, says Dr. *Hickes*, from *Josephus*, and other Ancient Hebrew Writers, that the Jews did com-

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\* See the Life of Dr. George Bull, late Lord Bishop of St. David's by Robert Nelson, Esq. London, 1713. pag. 518.

monly believe that the Region assigned for the Souls of the Righteous after Death, and before the Resurrection, was not in Heaven, but under it: Nay, some seemed to be of Opinion, that it was not only under Heaven, but even under the Earth. The *Valentinians* and the *Marcionites* are some of the first, who made an Alteration in the Ancient Christian Doctrine concerning the Future State of Souls, by accomodating it to certain Philosophical and Cabbalistical Notions. Those Men, continues Dr. *Hickes*, made void the Faith of the Resurrection of the Body, by supposing the State of departed Souls more happy than it was. Some other Hereticks, more ancient than the *Valentinians* and *Marcionites*, entertained the same Doctrine, as we read in *Justin Martyr*; and it appears from St. *Irenaeus*, that it was also an Opinion of several *Gnosticks*.

“Now from this one Error, says Dr. *Hickes*, which  
 “was grounded upon their Contempt of the Body, and  
 “the fond Reasonings of vain Philosophy, there sprung  
 “up this other, that there was to be no general Resur-  
 “rection of the Body, for as much as the Glory of the  
 “Souls of the Righteous translated above the Heavens  
 “into the Bosom of the Father, and consequently  
 “fully already happy, could not but be sufficient. That  
 “this Heresy was as ancient as the very Days of the A-  
 “postles, is certain from the Set Discourse of St. *Paul*  
 “in the famous XVth Chapter of his first Epistle to the  
 “*Corinthians*, which is plainly written in Opposition  
 “to these Hereticks-----The Stress of his whole Argu-  
 “ment lieth against those, who did deny the general  
 “Resurrection of the Dead, or at least a Resurrection  
 “of all the Righteous, as imagining that the Reunion  
 “of the Body to a Soul already glorified in Heaven,  
 “and there possessed of full Happiness, could add but  
 “little or nothing to that happy Soul; yea, that ra-  
 “ther it might seem an Impediment than otherwise,  
 “from the Grossness and Terrestricity of its Matter;  
 “and that therefore the Resurrection was to be wholly  
 “Spiritual and Internal”.

Dr. *Hickes* gives us a general Notion of the Treatise written by the anonymous Author, in the following Words. “He hath undertaken by a Multitude of Te-  
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"stimonies out of the Holy Scriptures, and ancient  
 "Fathers of the Church, to prove that the Souls of the  
 "Dead do remain in an *intermediate* State betwixt  
 "Death and the Resurrection, without going directly  
 "either to Heaven or Hell vulgarly so understood; that  
 "the proper Region for the Mansion of the Souls of  
 "the *Righteous* during this *Intermediate* State, is cal-  
 "led *Paradise*, or *Abraham's Bosom*, or *Bay*; that  
 "the Souls of the *Wicked*, during this Time of Sepa-  
 "ration, are confined to certain *Prisons*, which are  
 "under the Power of Evil Angels, where they are re-  
 "served against the Day of Judgment, not without  
 "dismal Apprehensions of that Day; that there is no  
 "immediate Judgment after Death, and that neither  
 "the *Righteous* nor the *Wicked* have any Judicial Sen-  
 "tence pronounced for or against them by Christ be-  
 "fore his second Coming; that none of the Patriarchs,  
 "Prophets, Apostles, or Martyrs, no, not even the  
 "Blessed Mother of our Lord, are exempted from abi-  
 "ding till the Resurrection, in this Intermediate State,  
 "or are admitted into the *Beatifick Vision*, notwith-  
 "standing that they may enjoy in this Interim frequent  
 "Visitations from the glorified Humanity of Christ,  
 "as some of the Ancients thought, according as they  
 "are more or less disposed and capacitated to receive  
 "them; that it is hence a most absurd Supposition to  
 "give any Degree of Religious Worship to the Blessed  
 "Virgin, and other Saints, or address them for obtain-  
 "ing either Spiritual or Temporal Benefits, upon a  
 "fond Supposition, that they must needs be acquainted  
 "with what we pray for by Vertue of the Beatifick  
 "Vision, and by beholding all things in the *Mirror*  
 "(as is fancied) of the *Trinity*; that all the Righte-  
 "ous in this Interval are capable of further improving  
 "themselves, and of making continual Advances in  
 "Perfection, though they can never arrive, before the  
 "Resurrection, to that Happiness, which is *absolutely*  
 "*perfect*; that the Doctrine of a *Popish Purgatory*,  
 "of the *Deliverance* of Souls thence, and *Translation*  
 "of them into the Beatifick Vision, and of *Penances*  
 "by way of Satisfaction for Persons deceased, and of  
 "Commutation of those Penances, with the most scan-  
 "dalous

“dalous Abuse of *Indulgences*, are all inconsistent with the Scripture Notion of the Intermediate State of the Souls of the Faithful, which is to them of every Degree an Entrance into a happy *Rest* from the *Labours* and Afflictions of this Life; that nothing can therefore be more ridiculous, as nothing is more plainly contradicted by the Reasonings of Christ and his Apostles, than to fancy that the *Pains* of Purgatory during the supposed Continuance of them, may be as great as those of Hell, or of the same Nature with them; whereas even the Wicked themselves will not, so far as we find, endure any such Pains, till after the Sentence be pronounced against them by Christ at his coming to Judgment; and that the most ancient Practice of Prayer for all Souls departed with the Sign of Faith, and in the Peace and Fellowship of the Church, as founded upon the Primitive Doctrine of the State of Souls betwixt Death and Judgment here explained, doth no wise favour, but on the contrary effectually destroy the *Roman Purgatory*, together with all the Superstructure, which is absurdly built upon it, and supported by worldly Interest”.

Such is the Subject of the Treatise of the anonymous Author. It consists of many Passages out of the Holy Scripture, and the Writings of the ancient Fathers, with the Author's Observations upon them. I could not enlarge upon a Book of this Nature, without running into too great a length; and therefore I refer the Readers to the Work itself, being contented to insert the two following Passages.

“Until Christ's second Coming, says the Author, and the Resurrection, or the Reunion of Soul and Body, the Wicked are not condemned to their Everlasting Torments: Nor---are the Righteous and Just admitted into the *Fulness* of Joy and *Bliss*, by any Sentence pronounced. And yet Sentence must first be *passed*, before *judgment* can be awarded. Consider farther, if all this were done to every Individual of the Children of *Adam*, immediately upon Death, how comes it to be done again a second Time? Must the Righteous be called away from the Glories of the third Heaven, to stand *again* at the Bar, and to be  
“tried

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“ tried *anew*; and all this only to receive the same Sentence of Bliss, which they had long before received, and of which they were in *full Possession*? How inconsistent does this appear to be with that happy State? And must the Wicked be again released from their Everlasting Torments, to stand a *new Trial*, and to be again condemned to the same Hell, they are just come out of; and all this *only* to be returned to it again? No, neither the Just nor the Unjust do receive their *final Sentence* until *that Day*, the Day of Judgment, after Christ's second Coming, and the Resurrection. For until then, after Death, the Righteous are in their *proper Place*, of *Light*, *Rest*, and *Refreshment*. And the Wicked are in their *proper Place* of *dismal Expectation*, without *Light*, without *Rest*, and where they have no *Refreshment*, nothing to relieve them, nor no *Hopes* of it, and yet where they are not in near so bad Circumstances, as they are certainly to be in afterwards at *that Day*, or the Day of Judgment?”

The Second Passage is this. “ I am not a Papist, *says the Author*, and I hope never to be one; yet I am heartily sorry to find the Word *Papery* so powerful a thing, that from an imaginary Fear of it, we must not do, as our first Reformers did, which was, to examine every thing by the Test of Holy Writ, and Primitive Practice universal; and what they found to be *Sound*, *Orthodox*, and *Primitive*, that they retained, without any Regard had to the *Belief* or Practice of the present Church of Rome. But now we are come to that pass, that if any---Men amongst us do but call any *Doctrine* or *Usage*, however *necessary*, *Apostolick*, *Primitive*, *Decent*, *Convenient*, or *Innocent* it be, by the Name of *Papery*, without farther Enquiry, they presently cry, *Away with it*, *away with it*.

The Author, speaking of the Second or Fourth Book of *Esdra*s, says, *This Book has a much better Claim to be reckoned amongst the Canonical Books of the Old Testament, than has any other of the Contraverted Books which are called Apocryphal*. Dr. *Hickes* declares, that he is not satisfied with the Reasons alledged

by the Author to prove this Assertion. There are also some other things, wherein he cannot perfectly subscribe to the Author's Opinion; but they do not concern the principal Doctrines or Practices vindicated in this Treatise.



## ARTICLE LXVIII.

PHYSICO-THEOLOGY: Or, a DEMONSTRATION of the Being and Attributes of GOD, from his Works of Creation. Being the Substance of XVI. Sermons preached in St. Mary le Bow-Church, London, at the Honourable Mr. BOYLE's Lectures, in the Years 1711, and 1712. With large Notes, and many Curious Observations never before published. By W. DERHAM, Rector of Upminster in Essex, and F.R.S. London: Printed for W. Innys, at the Prince's Arms in St. Paul's Church-Yard. MDCCXIII. In 8<sup>vo</sup> pagg. 483.

IT was the Opinion of the famous Mr. Boyle, that nothing can be more effectual to imprint in our Minds a true Sense of Piety and Religion, than a great Skill in Philosophy. The Knowledge of Nature produced this Effect upon that great Man, as it appears from several of his Works; insomuch that the Lord Bishop of Salisbury informs us, that he *never mentioned the Name of God without a Pause, and visible Stop in his Discourse*: Whereas so many People, destitute of all Learning, are not ashamed to swear frequently by that Adorable

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dorable Name, and to bring it, at every Turn, into their most frivolous Conversations.

Mr. *Derham*, considering that Mr. *Boyle's* Lectures were appointed by him to prove the *Christian Religion against Atheists and other Unbelievers*, thought he could not better answer the Founder's Intention, than by attempting to demonstrate the Existence and Attributes of God in his own Way, that is, from the Consideration of the Works of Nature. I think it will be generally granted, that this *Demonstration* is one of the best Antidotes against Atheism, that ever was published. How commendable are those Divines, who enrich the Commonwealth of Learning with such valuable Performances! The Author has divided his Work into XI. Books, subdivided into Chapters. It consists of a Text and a Commentary: The Commentary contains a vast Number of Curious and Important Observations; and it were to be wished, Mr. *Derham* might have inserted most of those Observations in the Body of his Discourse, by which means it would have been more useful to all Sorts of Readers\*.

I. In the First Book, the Author proves the Existence of God, 1. From the *Atmosphere in general*; 2. From the *Winds*; 3. From the *Clouds and Rain*; 4. From *Light*; 5. From *Gravity*.

II. In the Second Book, Mr. *Derham* considers, 1. *The Figure of the Terraqueous Globe*; 2. *Its Bulk*; 3. *Its Motion*; 4. *Its Situation with respect to the Celestial Bodies*; 5. *The Distribution of the Earth and Waters*; 6. *The great Variety and Quantity of things in the Terraqueous Globe*.

III. The Third Book treats, 1. *Of the Soils and Moulds in the Earth*; 2. *Of its various Strata or Beds*; 3. *Of the Subterranean Caverns and Vulcanos*; 4. *Of Mountains and Valleys*.

IV. In the Fourth Book, the Author takes a Survey. 1. *Of the Five Senses in general*; 2. *Of the Eye*; 3. *Of the Sense of Hearing*; 4. *Of the Sense of Smell*

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\* Mr. *Derham* declares that he was sensible of this; but he could not have done it, without transcribing the greatest Part of the Book.

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ing; 5. *Of the Taste*; 6. *Of the Sense of Feeling*; 7. *Of Respiration*. 8. *Of the Motion of Animals*; 9. *Of the Places allotted to the several Tribes of Animals*; 10. *Of the Balance of Animals, or their due Proportion wherewith the World is stocked*; 11. *Of the Food of Animals*; 12. *Of their Cloathing*; 13. *Of their Houses and Habitations*; 14. *Of their Self-preservation*; 15. *And their Generation*.

V. The Fifth Book concerns, 1. *The Soul of Man*; 2. *His Body, particularly his Posture*; 3. *His Figure and Shape*; 4. *His Stature and Size*; 5. *The Structure of the Parts of his Body*; 6. *The Disposition of those Parts*; 7. *The Provision in Man's Body against Evils*; 8. *The Harmony of the Parts of the Human Body*; 9. *The Variety of Mens Faces, Voices, and Hand-Writing*.

VI In the Sixth Book Mr. Derham treats of *Four-footed Creatures*. He considers, 1. *Their Posture*; 2. *Their Heads*; 3. *Their Necks*; 4. *Their Stomachs*; 5. *Their Heart*; 6. *The Difference between Men and Quadrupeds in the Nervous Kind*.

VII. In the Seventh Book, the Author proceeds to *Birds*, and treats, 1. *Of their Motion, and the Parts subservient to it*. 2. *Of their Heads, Stomachs, and other Parts*. 3. *Of the Migration of Birds*. 4. *Of their Incubation*.

VIII. *Insects* make the Subject of the Eighth Book, under these several Heads: 1. *Of Insects in general*. 2. *Of the Shape and Structure of Insects*. 3. *Of their Eyes and Antennæ*. 4. *Of the Parts and Motion of Insects*. 5. *Of their Sagacity to secure themselves against Winter*. 6. *Of their Care of their Young*.

IX. The Ninth Book consists only of Two Chapters, concerning *Reptiles, and the Inhabitants of the Waters*.

X. The Tenth runs wholly upon *Vegetables*.

XI. The Eleventh contains *practical Inferences* from what is said in the foregoing Books.

Such is the Plan of this excellent Work. The following Observations will enable the Readers to judge of it: I shall particularly mention some of those, that may be understood by every Body.

The

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The Providence of God, says Mr. *Derham*, appears in a wonderful manner by the *swift Motion* of the *Light*. For if its Motion was not swifter than that of the swiftest Bodies on Earth, such as of a Cannon-Ball, or even of a Sound, which is the swiftest Motion we have next to that of Light; in this Case, Light would take up in its Progress from the Sun to us above Thirty Two Years, at the Rate of the First, and above Seventeen Years, at the Rate of the latter. Such a Motion of the Light would be attended with great Inconveniences. Its Rays would be less penetrant: Darkness would not be so easily dissipated, especially by the fainter Light of our Sublunary Luminous Bodies. But being conveyed with such a prodigious Velocity, as to move above Two Hundred and Sixty Thousand *English* Miles in one Second of Time; or, which is the same thing, being but about Seven or Eight Minutes of an Hour in coming from the Sun to us, we receive the kindly Effects and Influences of that Noble and Useful Creature with all Security and Speed.

Another thing of great Consideration about Light is its vast Expansion, and almost incomprehensible Extension, which, as a late Ingenious Author \* says, "is as boundless and unlimited as the Universe it self, or the *Expansum* of all Material Beings; The Vastness of which is so great, that it exceeds the Comprehension of Man's Understanding. Inasmuch that very many have asserted it absolutely infinite, and without any Limits or Bounds".

Now, says Mr. *Derham*, it plainly appears that Light is of such an Extent, from our seeing some of the remotest Objects, the Heavenly Bodies; some with the naked Eye, some with the Help of optical Instruments, and others in all Probability farther and farther, with better and better Instruments. And had we Instruments of Power, equivalent to the Extent of Light, the luminous Bodies of the utmost Parts of the Universe would for the same Reason be visible to us.

As Light is of great Use to see Objects; so its vast Extension is no less useful to see Objects afar off: By

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\* Dr. Hook *Pest. Works*, Lect. of Light, pag. 75.

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which means we are enabled to take a Survey of those glorious Works of the Infinite Creator, visible in the Heavens; to improve some of the noblest Sciences by that Knowledge; and to reap from it very great Benefits with respect to our own Globe.

Here follows a Passage out of Dr. *Hook's Posthumous Works*, quoted by Mr. *Derham*. "If we consider," says Dr. Hook, First, the vast Distance between us and the Sun, which from the best and latest Observations in Astronomy, is judged to be about 1000 Diameters of the Earth, each of which is about 7925 *Englisch* Miles; therefore the Sun's Distance is 7925000 Miles; and if we consider, that according to the Observation, which I published to prove the Motion of the Earth,---one of the fixed Stars---cannot---be less distant than---68760000 Diameters of the Earth; And if this Star be one of the nearest, and that the Stars that are of one Degree lesser in Magnitude (I mean not of the Second Magnitude, because there may be many Degrees between the First and the Second) be as much farther; and another Sort yet smaller be three times as far; and a Fourth, four times as far, and so onward, possibly to some 100 Degrees of Magnitude, such as may be discovered by longer and longer Telescopes, that they may be a Hundred times as far; then certainly this Material *Expansum*. a Part of which we are, must be so great, that 'twill infinitely exceed our shallow Conception to imagine. Now, by what I last mentioned, it is evident, that Light extends it self to the utmost imaginable Parts, and by the Help of Telescopes, we collect the Rays, and make them sensible to the Eye, which are emitted from some of the almost inconceivably remote Objects, &c.---Nor is it only the great Body of the Sun, or the vast Bodies of the fixed Stars, that are thus able to disperse their Light through the vast *Expansum* of the Universe; but the smallest Spark of a lucid Body must do the very same thing, even the smallest Globule, struck from a Steel by a Flint, &c.

Mr. *Derham* observes concerning the *Orbicular Figure* of the *Earth*, 1. That it is the most commodious with



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with respect to Light and Heat. For, by this means, those Two great Benefits are uniformly and equally imparted to the World: They come on harmoniously and gradually, and go off again in the same manner. Thus the daily and yearly Returns of Light and Darkness, Cold and Heat, Moistness and Driness, are very regular; but they would not be so, if the Mass of the Earth and Waters was (as some Ancients fancied) a large Plain; or like a large Hill in the Midst of the Ocean; of a Multangular Figure, &c.

2. The Figure of the Earth is admirably adapted to the commodious and equal Distribution of the Waters in the Globe. For since, by the Laws of Gravity, the Waters will possess the lowest Place; if the Mass of the Earth was Cubick, Prismatick, or of any other Angular Figure, it would follow from thence, that too vast a Part of it would be drowned, and another too dry. But being orbicular, the Waters are equally and commodiously distributed here and there, according as the Divine Providence saw most fit.

3. The Orbicular Figure of our Globe is the most proper for the Winds, and Motions of the Atmosphere. If the Earth was of any other Figure, the Currents of Air would certainly be very much retarded, if not wholly stopped. We find by Experience what Influence large and high Mountains, Capes, and Head-lands have upon the Winds, how they stop some, retard many, and divert and change, near the Shores, even the general and constant Winds, that blow round the Globe in the Torrid Zone. And therefore, since this is the Effect of such inconsiderable Excrecences, that have but little Proportion to our Globe; what would be the Consequence of much vaster Angles, which would equal a Quarter, Tenth, or but an Hundredth Part of the Globe's *Radius*? Certainly such a Barricade would very much annoy, or rather absolutely stop the Currents of the Atmosphere, and thereby deprive the World of those salutiferous Gales, which keep it sweet and clean.

Thus the Figure of our Earth plainly shews, that it is a Work of Contrivance, since all other Figures would be liable to great and evident Inconveniences.

What

What the Author says concerning *Mountains* and *Valleys* is very Curious, and will be very acceptable to the Readers. There is a Passage at the End of this Chapter, which deserves to be inserted here. Some Men, says the Author, "have been incommoded by "Storms and Tempests; they have been terrified with "the burning Mountains, and Earthquakes; they have "been annoyed by the noxious Animals, and fatigued "by the Hills; and therefore are angry, and will pro- "tend to amend these Works of the Almighty. But "in the Words of St. Paul we may say, *Nay, but, "O Man, who art thou that repliest against God? Shall "the thing formed say to him that formed it: Why "hast thou made me thus? Hath not the Potter "Power over the Clay, of the same Lump to make one "Vessel to Honour, and another to Dishonour?----*But "yet so admirably well tempered is our State, such an "Accord, such an Harmony is there throughout the Crea- "tion, that if we will but pursue the Ways of Piety "and Virtue, which God hath appointed, if we will "form our Lives according to the Creator's Laws, we "may escape the Evils of this our frail State, and find "sufficient Means to make us happy, whilst we are in "the Body. The natural Force and Tendency of our "Virtue will prevent many of the Harms, and the "watchful Providence of our Almighty Benefactor "will be a Guard against others; and then nothing is "wanting to make us happy as long as we are in this "World, there being abundantly enough to entertain "the Minds of the most Contemplative; Glories e- "nough to please the Eye of the most Curious and In- "quisitive; Harmonies and Consorts of Nature's own, "as well as Man's making, sufficient to delight the Ear "of the most Harmonious; all Sorts of pleasant *Gu- "sto's* to gratify the Taste and Appetite, even of the "most luxurious; and fragrant Odours to please the "nicest and tenderest Smell; and, in a word, enough to "make us love and delight in this World rather too "much, than too little, considering how nearly we "are allied to another World, as well as this".

The Author's Observations upon the *Five Senses*, the *Respiration*, and *Motion of Animals*, are one of the

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the most considerable Parts of his Work. I shall give an Account of his Remarks on the Number of Animals. The whole Surface of our Globe, says Mr. *Derham*, can only afford Room and Support for a certain Number of those Creatures; and if they should so far increase, as to double and treble that Number, they must starve, or devour one another. The keeping therefore the Balance even is manifestly a Work of the Divine Wisdom and Providence. To this end the Creator has determined the Life of all Creatures to such a Length, and their Increase to such a Number, proportioned to their Use in the World. The Life of some Animals is long, and their Increase but small; and by that means they do not overstock the World. The same Benefit is effected, when the Increase is great, by the Brevity of the Lives of such Creatures, and the frequent Occasions there are of them for Food to Men, or other Animals. It is a very remarkable Instance of a Divine Providence, that useful Creatures are more plentiful than others; and 'tis observable, that those Animals which are less useful, or pernicious by reason of their Voracity, have commonly fewer Young, or do not bring forth so often as others: Of which many Instances might be given in the Voracious Beasts and Birds.

Thus the Balance of the Animal World is throughout all Ages kept even, and by a Curious Harmony, and a just Proportion between the Increase of all Animals, and the Length of their Lives, the World is never over-stored. *One Generation passeth away, and another Generation cometh*, so equally in its room, to balance the Stock of the Terraqueous Globe in all Ages and Places, and among all Creatures, that it is an actual Demonstration of our Saviour's Assertion, *Mat. x. 29.* that the most inconsiderable Creature, *even a Sparrow, doth not fall on the Ground without our heavenly Father.*

This Providence of God is remarkable in every Species of living Creatures; but the wise Management of the Recruits and Decays of Mankind, deserves a particular Observation. In the Beginning of the World, and after the Deluge, as the long Life of Men was of  
absolute

absolute Necessity to the more speedy peopling of the New World, so it is a remarkable Instance of the Divine Providence. The same Providence appears in the following Ages, when the World was pretty well peopled, by reducing the common Age of Man then to 120 Years (*Gen. VI. 3.*) in Proportion to the Occasions of the World at that Time. Lastly, when the World was fully peopled after the Flood, (as it was in the Age of *Moses*, and so down to our present Time,) the lessening the common Age of Men to Seventy or Eighty Years, the Age mentioned by *Moses*, *Psalms XC. 10.* is manifestly an Appointment of the same infinite Lord who rules the World. By this Means the peopled World is kept at a convenient Stay, neither too full, nor too empty. For if the Generality of Men were to live now to *Methuselah's* Age of 969 Years, or only to 175 Years, which was the Age of *Abraham*, long after the Flood, the World would be too full. Or if the Age of Man was limited to that of divers other Animals, to Ten, Twenty, or Thirty Years only, the Decays of Mankind would be too fast. But at the middle Rate mentioned, the Balance is nearly even, and Life and Death keep an equal Pace.

The Author having observed, that this Equality is very great and harmonious, and plainly discovers a Divine Providence, makes the following Remarks upon it. It appears, says he, from our best Account of these Matters, that in our *European* Parts, (and I believe 'tis the same all over the World,) there is a certain Proportion in the Propagation of Mankind. Such a Number marry, so many are born, such a Number die, in Proportion to the Number of Persons in every Nation, County, or Parish. As to Births, Two Things are very considerable: One is the Proportion of Males and Females, not a wide and uncertain Proportion, but nearly equal. Another thing is, that a few more are born than appear to die, in any certain Place. Which is an admirable Provision for the Emergencies and Occasions of the World; to supply unhealthful Places, where Death out-runs Life; to make up the Ravages of great Plagues and Diseases, and the Depredations of War and the Seas; and to afford a sufficient Number for

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for Colonies in the unpeopled Parts of the Earth, &c.

“ And now upon the whole matter, says the Author, what is all this but an admirable and plain Management? What can the maintaining throughout all Ages and Places these Proportions of Mankind, and all other Creatures, this Harmony in the Generations of Men, be, but the Work of one that ruleth the World? Is it possible that every Species of Animals should so evenly be preserved, proportionate to the Occasions of the World? That they should be so well balanced in all Ages and Places, without the Help of Almighty Wisdom and Power? How is it possible by the bare Rules, and blind Acts of Nature, that there should be any tolerable Proportion, for Instance, between Males and Females, either of Mankind, or of any other Creature, especially such as are of a Ferine, not a Domestick Nature, and consequently out of the Command and Management of Man? How could Life and Death keep such an even Pace through all the Animal World? If we should take it for granted, that according to the Scripture History, the World had a Beginning, (and who can deny it?) or if we should suppose the Destruction thereof by *Noah's* Flood; how was it possible, after the World was replenished, that in a certain Number of Years, by the greater Increases and Doublings of each Species of Animals; that, I say, this Rate of Doubling should cease, or that it should be compensated by some other Means? That the World should be as well, or better stocked than now it is, in 1656 Years, (the Time between the Creation and the Flood,) this we will suppose may be done by the natural Methods of each Species Doubling or Increase; But in double that Number of Years, or at this Distance from the Flood, of 4000 Years, that the World should not be overstocked, can never be made out, without allowing an Infinite Providence.

The Author's Conclusion of his Discourse upon Animals ought to be inserted here. “ Upon the whole matter says he, what less can be concluded, than that there is a Being Infinitely Wise, Potent, and Kind, able to contrive and make this glorious Scene of things, which

" I have given only a glance of ? For what less than  
 " Infinite could stock so vast a Globe with such a noble  
 " Set of Animals ? All so contrived, as to minister to  
 " one another's Help some way or other, and most of  
 " them serviceable to Man peculiarly, the Top of this  
 " lower World, made, as it were, on Purpose to ob-  
 " serve, and survey, and set forth the Glory of the  
 " Infinite *Creator*, manifested in his Works ? Who ?  
 " What but the great GOD could so admirably provide  
 " for the whole Animal World, every thing serviceable  
 " to it, or that can be wished for, either to conserve  
 " its Species, or to minister to the Being or Well-being  
 " of Individuals ? Particularly, who could *feed* so  
 " spacious a World ? Who could please so large a Num-  
 " ber of Palates, or suit so many Palates to so great a  
 " Variety of Food, but the Infinite Conservator of the  
 " World ? And who, but the same great HE, could  
 " provide such commodious *Clothing* for every Animal ;  
 " such proper *Houses, Nests, and Habitations* ; such  
 " suitable *Armature and Weapons* ; such *Subtlety,*  
 " *Artifice and Sagacity*, as every Creature is more or  
 " less armed and furnished with, to fence off the Inju-  
 " ries of the Weather, to rescue itself from Dangers, to  
 " preserve itself from the Annoyances of its Enemies ;  
 " and, in a word, to conserve itself, and its Species ?—  
 " Who, but the Infinite wise Lord of the World could  
 " allot every Creature its most suitable *Place* to live in,  
 " the most suitable Element *to breathe, and move, and*  
 " *act* in ? And who but HE could make so admirable a  
 " Set of Organs, as those of Respiration are, both in  
 " Land and Water-Animals ? Who could contrive so  
 " curious a Set of Limbs, Joints, Bones, Muscles, and  
 " Nerves, to give to every Animal the most commodi-  
 " ous *Motion* to its State and Occasions ? And to name  
 " no more, what Anatomist, Mathematician, Work-  
 " man, yea, Angel could contrive, and make so curi-  
 " ous, so commodious, and every way so exquisite a  
 " Set of Senses, as the *Five Senses* of Animals are ;  
 " whose Organs are so dexterously contrived, so con-  
 " veniently placed in the Body, so neatly adjusted, so  
 " firmly guarded, and so compleatly suited to every  
 " Occasion, that they plainly set forth the Agency of  
 " the

“ the Infinite Creator and Conservator of the World?  
 “ So that here, upon a transient View of the Animal  
 “ World in general only, we have such a Throng of  
 “ Glories, such an enravishing Scene of things, as may  
 “ excite us to admire, praise, and adore the Infinitely  
 “ Wise, Powerful, and Kind CREATOR; to condemn  
 “ all Atheistical Principles; and with Holy *David*,  
 “ *Psal. XIX. 1.* to conclude, that he is in good Earnest  
 “ a *Foot*, that dares to say, *there is no God*; when we  
 “ are every where surrounded with such manifest Cha-  
 “ racters, and plain Demonstrations of that Infinite  
 “ Being.

Mr. *Derham*'s Observations upon the Nests of Animals are no less useful than entertaining. Their Skill in Architecture, says he, which exceeds the Imitation of Man, deserves as much or more Admiration, than that of the most exquisite Artist among us. For with what inimitable Art do these poor untaught Creatures lay a Parcel of rude and ugly Sticks and Straws, Moss and Dirt together, and form them into commodious Nests? With what Curiosity do they line them within, wind and place every Hair, Feather, or Lock of Wool, to preserve the tender Bodies of themselves, and their Young? With what Art and Craft do many of them thatch and coat their Nests without, to deceive the Eye of Spectators, as well as to guard and fence them against the Injuries of Weather? With what prodigious Subtilty do some foreign Birds, not only plat and weave the fibrous Parts of Vegetables together, and curiously tunnel them, and form them into convenient Nests; but also artificially suspend them on the tender Twigs of Trees, to keep them out of the Reach of rapacious Animals.

As for *Insects*, those little, weak, and tender Creatures; what admirable Artists are they in Nidification? With what Diligence doth the little *Bee* gather its Combs from various Trees and Flowers, the *Wasp* from solid Timber; and with what prodigious Geometrical Subtilty do those little Animals work their deep Hexagonal Cells, the only proper Figure that the best Mathematician could chuse for such a Combination of

Houses? (*See the Margin \**.) With what Accuracy do other Insects perforate the Earth, Wood, and even Stones? For which their Mouths and Feet are so well contrived, as to deserve particular Observation. With what Care and Neatness do most of those little sagacious Animals line the Inside of their Houses, and fence them without? How artificially will others fold up the Leaves of Trees and Plants, others lodge themselves in Sticks and Straws, others glew light and floating Bodies together, and by that Artifice make floating Houses in the Waters, to transport themselves at pleasure in order to seek their Food, or for other necessary Occasions?----

From what has been said, we may easily perceive, *continues the Author*, that a superior and wise Being was certainly concerned in the Creation of those Animals. For how is it possible, that an irrational Creature should with ordinary and coarse, or indeed with any Materials, be ever able to perform such Works, as exceed the Imitation of a Rational Creature? How could the Bodies of many of them (particularly of *Spiders*) be furnished with Architective Materials? How could they discover them in their Bodies, or know what Use to make of them? We must therefore necessarily conclude, either that irrational Creatures are so far en-

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\* *Circular Cells, says Mr. Derham, would have been the most capacious; but this would by no means have been a convenient Figure, by reason much of the Room would have been taken up by Vacancies between the Circles; therefore it was necessary to make Use of some of the rectilineal Figures. Among which only three could be of Use; of which Pappus Alexandrinus thus discourseth. Cum igitur tres figuræ sunt, quæ per se ipsas locum circa idem punctum consistentem replere possunt, Triangulum scil. Quadratum & Hexagonum, Apes illam quæ ex pleribus angulis constat sapienter delegerunt, utpote suspicantes eam plus mellis capere quam utramvis reliquarum. Et Apes quidem illud tantum quod ipsis utile est cognoscunt, viz. Hexagonum Quadrato & Triangulo esse majus & plus mellis capere posse, nimirum æquali materia in constructionem uniuscujusque consumpta. Nos vero qui plus sapientiæ quam Apes habere profitemur, aliquid etiam magis insigne investigabimus.* *Collect. Math. L. 5.*

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dowed with Reason and Judgment as to discover Wisdom, and Foresight, Discretion; Art, and Care; or that they are only passive in this Case, and act by Instinct, or by the Reason of some Superior Being imprinted in their Nature, or some other way congenial with them. That they are rational, or exceed Man in Art and Wisdom, none will be so foolish as to say. : And therefore we must conclude that those excellent Ends which they pursue, and that admirable Art which they exert, are only owing to that Infinitely wise and powerful Being, of whom it may be said with Reference to the Irrational, as well as Rational Creatures: *The Lord giveth Wisdom; out of his Mouth cometh Knowledge and Understanding, Prov. 11. 6*

Mr. *Derham* makes the following Reflexions upon the great Variety of Mens Faces, Voices, and Hand-writing. Had Man's Body, *says he*, been made according to any of the Atheistical Schemes, or any other Method than that of the Infinite Lord of the World, this wise Variety would never have appeared: But Mens Faces would have been cast in the same, or not a very different Mould, their Organs of Speech would have sounded the same, or not so great a Variety of Notes; and the same Structure of Muscles and Nerves would have given the Hand the same Direction in their Writing. And in this Case, what Confusion, what Disturbance, what Mischiefs would the World eternally have lain under? No Security could have been to our Persons; no Certainty, no Enjoyment of our Possessions; no Justice between Man and Man; no Distinction between Good and Bad, between Friends and Foes, between Father and Child, Husband and Wife, Male and Female; but all would have been turned topsy turvey, by being exposed to the Malice of the Envious and Illnatured, to the Fraud and Violence of Knaves and Robbers, to the Forgeries of the crafty Cheat, and to the Lusts of the Effeminate and Debauched. Our Courts of Justice can abundantly testify the sad Effects of mistaking Mens Faces, of counterfeiting their Hands, and forging Writings. But as the Infinitely wise Creator and Ruler has ordered the Matter, every Man's Face can distinguish him in the Light, and his Voice

in the Dark ; his Hand-writing can speak for him tho' absent, be his Witness, and secure his Contracts in future Generations. A manifest as well as admirable Indication of the divine Superintendence and Management.

It is an amazing thing, *says Mr. Derham*, to reflect upon the surprising Minuteness, Art and Curiosity of the Joints, Muscles, Tendons, and Nerves necessary to perform all the Motions of the Legs, the Wings, and every other Part. I have already mentioned this in the larger Animals : But to consider that all these things concur in minute Animals, even in the smallest Mite, and in those Animalcules, which escape our Sight without good Microscopes, to consider, I say, that all those minutest Animals have all the Joints, Bones, Muscles, Tendons, and Nerves necessary to that brisk and swift Motion that many of them have, is so stupendous a Piece of curious Art, as plainly manifests the Power and Wisdom of the Infinite Contriver of those inimitable Fineries. But having named those minute Animals, why should I mention only any one Part of their Bodies, when we have in that little Compass a whole and compleat Body, as exquisitely framed, and (as far as our Scrutiny can possibly reach) as neatly adorned as the largest Animal. Let us consider, that those Animalcules have Eyes, a Brain, a Mouth, a Stomach, Entrails, and all other Parts of an Animal Body ; that all those Parts are furnished with Nerves, Muscles, &c. as well as other Insects ; and that the whole is well covered. Lastly, let us consider in how little Compass all this Art and Curiosity lies, in a Body many times less than a small Grain of Sand ; so that the least Drop of Water can contain many of them, and afford them also sufficient room to dance and frisk about.

“ It is almost impossible, *says the Author*, by reason of their perpetual Motion, and changing Places, to count the Number of the Animalcules in only a drop of the green Scum upon Water ; but I guess I have sometimes seen not fewer than a Hundred frisking about in a Drop no bigger than a Pin's Head : But in such a Drop of Pepper-water, a far greater Number ; these being much less than those.

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I proceed to give an Account of some of Mr. *Derham's* Experiments. As the Air, says he, is of absolute Necessity to the Animal Life; so it ought to have a due Temperament or Consistence. If it be foul, it will suffocate the Animal; and if too rare and thin, it will not be sufficient. The Author proves it by the following Experiments. He closely shut up a *Sparrow* in one of Mr. *Hamkesbee's* compressing Engines, without forcing any Air into it; and in less than an Hour the Bird began to pant and to be concerned; and in less than an Hour and Half to be sick, vomit, and more out of Breath; and in two Hours time was nearly expiring.

Mr. *Derham* put in another Sparrow, and compressed the Air, but the Engine leaking, he frequently renewed the Compressure; by which means, though the Bird panted a little after the first Hour, yet after such frequent Compressures, it was very little concerned, and taken out seemingly unhurt after three Hours.

After this, says the Author, I made two other Experiments in compressed Air, with the weight of two Atmospheres injected, the Engine holding tight and well; the one with the great *Titmouse*, the other with a Sparrow. For near an Hour they seemed but little concerned; but after that grew fainter, and in two Hours time sick, and in three Hours time died. Another thing I took notice of, was, that when the Birds were sick, and very restless, I fancied they were somewhat relieved for a short Space with the Motion of the Air caused by their fluttering, and shaking their Wings, a thing worth trying in the *Diving-Bell*. I shall leave the ingenious Reader to judge what the Cause was of both the Birds living longer in compressed than uncompressed Air; whether a lesser Quantity of Air was not sooner fouled and rendered unfit for Respiration, than a greater.

From these Experiments (the Author goes on) two things are manifest: One is, that Air in some Measure compressed, or rather heavy, is necessary to the Animal Life. The other, that fresh Air is also necessary: For pent up Air, when over-charg'd with the Vapors emitted out of the Animal's Body, becomes unfit for Respiration. Hence it is, that in the *Diving-Bell*,

after some Stay in the Water, they are forced to come up, and take in fresh Air.

Mr. *Derham* gives the following Account of some Experiments, which he made in the Air-Pump; in *September* and *October* 1704. I observed, says he, that Animals, whose Hearts have two *Ventricles*, and no *Foramen Ovale*, as Birds, Dogs, Cats, Rats, Mice, &c. die in less than half a Minute, counting from the very Exsuction, especially in a small Receiver.

A *Mole*, which I suspected might have born the Pump more than other Four-footed Animals, died in one Minute, in a large Receiver; and doubtless would hardly have survived half a Minute in a small Receiver. A *Bat*, though wounded, sustained the Pump two Minutes, and revived upon the Admission of the Air. After that, he remained four Minutes and a half, and revived. Lastly, after he had been in five Minutes, he continued gasping for a time, and after twenty Minutes I readmitted the Air, but the *Bat* never revived.

As for *Insects*: *Wasps*, *Bees*, *Hornets*, *Grasshoppers*, and *Lady-craws*, seemed dead in two Minutes, but revived in the open Air in two or three Hours time, tho' they had been in *Vacuo* twenty four Hours.

The *Ear-mig*, the great *Staphylinus*, the great black lowly *Beetle*, and some other Insects, appeared unconcerned at the *Vacuum* a good while, and lay as dead; but they revived in the Air, though some had lain sixteen Hours in the exhausted Receiver.

*Snails* bear the Air-Pump prodigiously, especially those in Shells; two of which lay above twenty four Hours, and seemed not much affected. The same *Snails* I left in twenty eight Hours more, after a Second Exhaustion, and found one of them quite dead, but the other revived.

*Frogs* and *Toads* bear the Pump long, especially the former. A large *Toad*, found in the House, died in less than six Hours. Another *Toad* and *Frog* I put in together, and the *Toad* was seemingly dead in two Hours, but the *Frog* just alive. After they had remained there eleven Hours, and seemingly dead, the *Frog* recovered in the open Air; but the *Toad* was quite dead.

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dead. The same Frog being put in again for twenty seven Hours, then quite died.

The Animalcules in *Pepper-Water* remained in *Vacuo* twenty four Hours. And after they had been exposed a Day or two to the open Air, I found some of them dead, and some alive.

This Account of Mr. *Derham's* Book is but a short Specimen of a Work, which, as I have already said, contains a vast Number of curious and important Observations, made by him, or collected out of ancient and modern Writers. The Author informs us, that he hath another Part of this Work, wherein he demonstrates the Existence and Attributes of God from the Consideration of the *Heavens*; and that he will publish it, if he finds any Entourage. I make no doubt, that the Publick will do him Justice, and express a great Desire to see the second Part of his *Demonstration*.

I shall conclude this Article with an Account of the Foundation of Mr. *Boyle's* Lectures. "Mr. *Boyle* (*says* Mr. *Derham*) by a Codicil, dated July 28. 1691. and annexed to his Will, charged his Messuage, or Dwelling-House, in St. *Michael's*, *Crutched*, *Lane*, *London*, with the Payment of the clear yearly Rents and Profits thereof to some Learned Divine in *London*, or within the Bills of Mortality, to be elected for a Term not exceeding three Years, by his Grace the present Lord Archbishop of *Canterbury*, (then Dr. *Tenison*) Sir *Henry Albhurst*, Sir *John Rotheram*, and *John Evelyn*, Esq;. The Business for which he appointed those Lectures, was, among others, To be ready to satisfy *Real* Scruples, and to answer such new Objections and Difficulties, as might be started, to which good Answers had not been made. And also, to preach eight Sermons in the Year, the first Monday of January, February, March, April, and May, and of September, October, and November. The Subject of these Sermons was to be, *The Proof of the Christian Religion against notorious Infidels, viz. Atheists, Theists, Pagans, Jews, and Mahometans; not descending lower to any Controversies that are among Christians themselves.* But by reason the Lectures were seldom continued above a Year, "and

“ and that the House sometimes stood empty, and Tenants brake, or failed in due Payment of their Rent; “ therefore the Salary sometimes remained long unpaid, “ or could not be gotten without some Difficulty: To “ remedy which Inconvenience, his present Grace of “ *Canterbury* procured a yearly Stipend of fifty “ Pounds to be paid quarterly for ever, charged upon a “ Farm in the Parish of *Brill*, in the County of *Bucks*. “ Which Stipend is accordingly very well paid when “ demanded, without Fee or Reward.

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## ARTICLE LXIX.

GAZOPHYLACII NATURÆ ET ARTIS  
DECASSEXTA. *Containing the Figures  
of many strange Beasts, Birds, Fishes,  
Reptiles, Insects, Shells, Plants, Corals,  
and other Sea Productions. As also di-  
vers Fossils, formed Petrifications of Ma-  
ritime, and other Bodies; with Medals,  
Coins, and several other Curiosities, both  
in ART and NATURE; with their  
Names, Places, and short Descriptions of  
each. By JAMES PETIVER, Apothec-  
ary, and Fellow of the Royal Society, in  
Aldersgate-street, London. 1713. In  
Folio. And sold there.*

*This Article has been sent to the Author of these  
Memoirs.*

THE Author of these *Decades* hath, for divers  
Years past, procured at his own private Expence  
many and great *Curiosities*, as well *Animals*, as *Plants*  
and *Fossils*; and still continues daily to increase them,  
amongst

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amongst his numerous *Correspondents* in both the *Indies*, *Africa*, and most Parts of *Europe*, as may be evidently seen in the following, as well as foregoing *Decades* published some Years ago at several times.

I shall now give an Account of the Second Volume, to which the Effigies of that worthy and learned Naturalist, Mr. *John Ray* †, has been prefixed.

In the 51. *Table*, are the accurate *Figures* of divers uncommon *English Fish*, found on the Coasts of *Cornwall*, besides *Insects*, *Plants*, and *Fossils*.

Tab. 52. Here are several *Plants*, first discovered in *Spain* and *Portugal*, with divers *Shells* from *Naples*, *Pisa*, *Lisbon*, &c.

Tab. 53. Gives you the Figure of the *King-Bird* of *Paradise*, a great Rarity, brought from the *Molucca Islands*, with several *India Shells*, and some *Plants* from *Malabar*.

Tab. 54. An *India Sea-Bird* with a forked Tail; a black *Fish* call'd a *Sea Devil*, from its frightful Shape; some *Luzone Spiders*, and *India Shells*, with three *Malabar Ferns*, and other *Plants* from the same Coast.

Tab. 55, and 56. In these are divers strange *Vegetables* from *Persia*, with two peculiar *Bulbs*, and a thorny *Arum*, whose Leaves resemble a Chopping Knife: also above a Dozen rare *Shells* from divers Parts of *Asia*.

The two next *Tables*, viz. 57, and 58. are divers *Animals*, *Plants*, *Shells*, and *Insects* from the *Cape of Good Hope*; among these a *Chameleon*, two strange *Lizzards*, and a *Cerastes*, or *Horned Snake*.

Tab. 59. In this is a perfect *Figure* of the famous *Ipecacuanha*, or *Vomiting-Root*, from *Brasil*, with other strange *Vegetables*, *Animals*, and *Insects* from the same Place.

Tab. 60. A *Quill-Locust*, called in *Brasil*, *Arumantia*, a strange *Insect*, with a long slender Body like a

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† He was born at Black Notley in Essex, November 29. 1627. and died there January 17. 1704. at Seventy Years of Age. His Life will be shortly published by a Friend of his.

Quill,

Quill, with other Insects; a Prickly Fish, or *Sea-Porcupine*, a small Liver-coloured, squarish bodied *Crabb*, with some uncommon *Brazilian* Shrubs and Herbs.

### The Seventh Decade.

Tab. 61. Here are four rare *Ferns*, which the Reverend Father *George Joseph Camell* sent the *Author*, the Designs of whose *Descriptions* are in the *Appendix* to Mr. *Ray's* Third Volume of *Plants*, p. 2. The 7th and 8th Figures are two curious *Shells* from *Pulo Condore*, with three *English Insects* of a new Genus, and the Fruit of a *Mexican Pistachia*.

Tab. 62. Some large and new *Philippine Ferns*; a Party-coloured *Scallop*, from *Fort St. George*, with the famous *Serpent-Stone* from those Parts, which they apply as a certain Remedy against the very poisonous Bite of the *Cobra de Capella*, or hooded Snake.

Tab. 63. The Kernel of an *Indian Palm*, also the *Cajou*, or *West-India Anacardiums*, with the *Fausel* or *Beetle-Nut*, a chief Ingredient in their famous *Chaw* of that Name; besides some beautiful *English Insects*, and *American Shells*.

Tab. 64. A *Climing Luzone Fern*, having Cone-like Seed growing out of the Edges, with divers *Insects*, *Shells*, *Seed*, &c.

Tab. 65, and 66. These two *Tables* chiefly consist of several rare *Plants* found in *Switzerland*; also a curious spotted *Marble*, with some *Insects*, *Shells*, &c. from those and other Parts.

Tab. 67. What chiefly takes up the greatest Part of this Plate, are two large *American Fish*, figured from *Paintings*, supposed to be made in a Voyage by Sir *Walter Rawleigh* to those Parts; to which are added, two red *Organ Corals*, three elegant *English* feathered *Moths*, as many *West-India* *Nerit-Shells*, &c.

Tab. 68. Here are five more Varieties of the last *Shells*, and a *Mediterranean Murex*; a strange long *Fish* from *China*, with the Impression of two others on *Slate*, sent the *Author* as great Rarities from Dr. *Spener*, one of the *King of Prussia's* chief Physicians, with an *American Brain-stone*, and *Star Coral*; to which



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which is added the accurate *Figure* of an elegant *stellated Flint* found in *England*.

Tab. 69. A beautiful prickly yellow *American Fish*.  
2. A *Ribbon Snake* call'd by the Natives *Feligne*, with a tawny *Lizzard*, all taken from the same Book of Paintings, mentioned Tab. 67. A strange hairy *Caterpillar* from *Guinea*, with some *Indian Shells*, *Luzone Plants*, *English Beetles*, *Moths*, &c.

Tab. 70. The *Toddy Fly* is one of the largest *Beetles* yet discover'd, so call'd from the Mischief it does the Tree with its two very long Horns. Another strange treble forked *Beetle*, with a large green *India Snap*: Three *English Hydrocanthi*, or *Water-Clocks*, and some *Indian Shells*. The Author concludes this *Decade* with a most elegant *Fern* from *Cochinchina*, with many branched *pectinated* *Tipps*.

The following *Decades* contain many *Curiosities* no less rare; an Account of which will be inserted in the following *Memoirs*.



## ARTICLE LXX.

A DISSERTATION on Reading the *Classics*, and forming a just *Style*. Written in the Year 1709. And addressed to the Right Honourable JOHN Lord ROOS, the present Marquis of GRANBY. London: Printed for Jonah Bowyer, at the Rose in Ludgate-street. MDCCXIII. In 12<sup>o</sup> pagg. 228.

THIS Dissertation contains many useful Rules to improve one's Mind by the reading of the *Classick* Authors, and to write in a good *Style*. Among other Observations to be found in this Work, Mr. *Felton* gives

gives us the Characters of several Ancient and Modern Writers. For a Specimen of this Part of his Performance, I shall pitch upon what he says of my Lord Clarendon's and *Livy's* History. "I dare not attempt, (*says the Author,*) my Lord Clarendon's Commendation: To give his just Character, requireth a Happiness of Expression, a Clearness of Judgment, and Majesty of Style, equal to his own: Or to say all in a word, that peculiar Felicity in designing Characters in which he hath succeeded beyond Example. Your Lordship will want no Sollicitations to read the noblest and most impartial Historian this Nation hath produced. The Compassion and Resentments of his Thoughts, the noble Openness and Freedom of his Reflexions, the glorious Debt he pays to Friendship, and the Veil he kindly draweth over the Sorrows and Reproach of his Country, are so admirably expressed in such lively Colours, that we are struck with Sympathy, and do feel by reading, that he wrote from his Heart under the deepest Sense, and the most present Impression of the Evils he bewaileth. I have met with none that may compare with him in the Weight and Solemnity of his Style, in the Strength and Clearness of Diction, in the Beauty and Majesty of Expression, and that noble Negligence of Phrase, which make his Words wait every where upon his Subject, with a readiness and Propriety, that Art and Study are almost Strangers to.

Mr. Felton's Thoughts about *Livy* are expressed in the following Words. "*Livy*, my Lord, is the most considerable of the Roman Historians, if to the Perfection of his Style we join the Compass of his Subject. In which he hath the Advantage over all that wrote before him, especially *Thucydides*, whose History, however drawn out into Length, is confined to the shortest Period of any, except what remaineth of *Sallust*. No Historian could be happier in the Greatness and Dignity of his Subject, and none was better qualified to adorn it; for his Genius was equal to the Majesty of the Roman Empire, and every way capable of the mighty Undertaking. He is not so copious in Words, as abundant in Matter, rich

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rich in his Expression, Grave, Majestick, and Lively; and if I may have Liberty to enlarge on the old Commendation, I would say his Style floweth with Milk and Honey, in such Abundance, such Pleasure and Sweetness, that when once your Lordship is proficient enough to read him readily, you will go on with unwearied Delight, and never lay him out of your Hands without Impatience to resume him. We may resemble him to *Herodotus*, in the manner of his Diction; but he is more like *Thucydides*, in the Grandeur and Majesty of Expression---The Elegance and Purity, the Greatness and Nobleness of his Diction, his Happiness in Narration, and his wonderful Eloquence, are above all Commendation; and his Style, if we were to decide, is certainly the Standard of Roman History.



## ARTICLE LXXI.

THE LIFE *and Miracles of St. WENEFREDE, together with her Litanies; with some Historical Observations made thereon.* London: Printed for Sam. Buckley, at the Dolphin in Little-Britain. MDCCXIII. In 8<sup>vo</sup> pagg. 128. In the same Character with that of these Memoirs.

**H**oly-well in Flintshire is very famous among the Roman Catholics, for the pretended Miracles wrought there by the Intercession of St. *Wenefrede*. "In the travelling Season, (*says the Editor of her Life, reprinted last Year 1712.*) that Town appears populous, crowded with zealous Pilgrims from all Parts of Britain. The Well itself receives a  
"Suc-

"Succession of Visitants from Sun-rise till late at Night". The Lord Bishop of St. *Asaph*, in whose Diocese *Holy-well* stands, has thought fit to reprint this Life, and to make some Observations upon it, in order to undeceive those deluded Pilgrims. That Prelate looks upon Popery as a constant Enemy, a standing Force always in Readiness to fall upon us, and sworn in a manner, to our Destruction; and therefore he thinks we are obliged to be upon our Guard continually, and to annoy them all we can. His Lordship requires four things highly reasonable from a Pilgrim, who visits the *Holy Spring*. He ought to have the fullest Assurance, and the greatest Certainty that is possibly to be had, 1. That *Wenefrede* did once live, as sure as he himself now lives. 2. That she was a *Saint* upon Earth, as surely as he is a Sinner. 3. That she had her Head struck off at *Holy-well*, and miraculously set on again, as surely as he is now at *Holy-well* himself, and has his Head upon his Shoulders. 4. That she is now glorified in Heaven, as surely as he is now praying on Earth.

I shall insert here but one Observation of the Bishop upon a Passage in the Editor's *Preface to the devout Pilgrims*. That Passage runs thus: "I have seen ten-der Virgins, who would look pale, and tremble at a Northern Blast, sinking themselves under Water, offering their Vows and Prayers with as great Alacrity, as if they had been partaking of the most transporting Joys upon Earth. The interior Fire of Divine Love got the upper End of the cold Element, and flaming Petitions mounted up to bring down expected Blessings".

His Lordship makes the following Observation upon that Passage. "This is very high indeed. Devotion has its Transports certainly; but every body will not easily believe, that they are either raised, or cherished much by plunging into very cold Waters. St. *Bennet* rolled himself, all naked, in a Bed of Briars and Nettles, for another Purpose; and St. *Francis* made to himself a Mistress of a large *Snow-ball*: But I believe they were rather Voluntary Penances, than any great Helps to Devotion at that Time, how use-  
"ful

“ful, soever they might afterwards prove. And I  
 “doubt that these adventurous Virgins must be content  
 “to hear the Standards by, pass, much the same, Judg-  
 “ment upon their Undertakings, if they will not be  
 “content to own they come, as others do, for Health,  
 “and for Refreshment. I do, in great earnest, wish  
 “these Waters had more Salutary Virtues in them, than  
 “I think they have; 'tis for the Country's Good, and  
 “for the Good of every one; But I would not have these  
 “good Effects, whatever they are, assigned to so wrong  
 “a Cause, as they are by deluded *Pilgrims*; or rather  
 “by those who ought to teach them better”.

The Readers will find in the Author's Preface excel-  
 lent Observations upon the Rules laid down by *Bollan-*  
*du* the Jesuit, concerning the Credit of those, who  
 have written ~~the Lives and Miracles of Saints and~~  
*Martyrs*. That good Father says, that “because  
 “God, in working Wonders, does usually accommodate  
 “himself to the Simplicity and Faith of Men, there-  
 “fore (observe) the Lives of the *Irish* Saints, the *Scot-*  
*tish*, and the *British*, as well those of *Albion* as of  
 “*Armorica*. (i. e. of *Bretany* in *France*) are (*plane*  
 “*portentosæ*) downright monstrous, and made up of  
 “Miracles almost incredible; either because the Con-  
 “stancy of Faith was remarkably eminent among those  
 “People, or the Simplicity and Candour of their Lives  
 “exceeding rare and wonderful, or certainly because  
 “their Writers were more simple than those of other  
 “Nations, (*aut certe quia scriptores simpliciores.*)

His Lordship's Observation upon this Passage is very  
 ingenious. “Here is a very sly and smart Reflexion on  
 “all the Subjects of the Crown at *England*; for, let  
 “him soften it as he will, he means to call us a foolish  
 “and a credulous People. I wonder how a *Jesuit*  
 “came to say so, of either the Writers or Believers of  
 “our Saints Lives; but indeed, what he says is gene-  
 “rally true. No People have ever swallowed down  
 “such senseless Legends, as our own senseless Writers  
 “have furnished us withal. I cannot chuse but hope  
 “that the *Papists*, among us, will take Notice of this  
 “Remark, that their Credulity is really contemptible,  
 “even amongst such People as are of the same Religion,

“and such as make their Advantage of it”. What follows upon this Head is worth reading.

I must not forget to inform the Readers, that his Lordship designs to put out the *Cotton Life* † of St. *Wenefrede* in *English*, with a large Chapter of Historical Notes added to it, together with a Chapter of *the Superstition of Waters*, and another of *the Growth of Miracles*. I long to see those two Chapters, being persuaded they will be very curious. “This Design  
“ (says the Author) I have for a little while laid aside,  
“ and thought it better for the present to give the Rea-  
“ der this *New Life*, with such *Observations* upon it,  
“ a I thought would be most for his Service, whether  
“ Protestant or Papist.

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† That is, the *Life of Wenefrede*, in the Cotton-Library, written by an Anonymous Author in the XIIIth Century.

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